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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

NOVEMBER, 1847.

No. 11.

Triennial Sermon,

Before the Bishops, Clergy, and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in St. Bartholemew's Church, New-York, on Thursday Evening, October 7th, 1847, by the Rt. Rev. GEO. W. FREEMAN, D. D., Missionary Bishop in the South-West.

2 CORINTHIANS, ix., 6, 7.

"BUT THIS I SAY, HE WHICH SOWETH SPARINGLY, SHALL REAP ALSO SPARINGLY; AND HE WHICH SOWETH BOUNTIFULLY, SHALL REAP ALSO BOUNTIFULLY.

"EVERY MAN, AS HE PURPOSETH IN HIS HEART, SO LET HIM GIVE, NOT GRUDGINGLY OR OF NECESSITY, FOR GOD LOVETH A CHEERFUL GIVER."

In allusion to the frequent calls upon the members of our communion for pecuniary contributions, a worthy son of the Church once said, "Truly, ours is a very expensive religion." And, although this was, probably, only a playful remark of his, and indicated no real dissatisfaction with the moderate demands of the Church, yet it led the person, to whom it was addressed, to think that, possibly, many others entertained a serious, complaining thought of the kind, though they might not embody it in language; and often, since, when he has witnessed the hesitation and reluctance of an individual to meet the appeals of charity and religion, he has remembered the expression of his worthy friend, and said to himself, this man doubtless feels that he has embraced an expensive religion.

There is, however, a good deal of truth in the remark, speak-

ing after the manner of selfish man. The holy religion which we profess is an expensive religion. It is continually making demands upon us ; it is ever setting up a claim to some portion of what, with great complacency, we are wont to call *our* time, *our* talents, *our* labors, *our* substance. Almost daily it seeks to interfere, in some way or other, with our selfish feelings and habits, and, not unfrequently, calls on us for special, and, as we complainingly think, great sacrifices.

But then there is nothing in all this peculiar to Christianity, to the times in which we live, or to the particular branch of the Church Catholic, of which we are members. It always has been, it was manifestly intended that it always should be, so. Revealed religion, that religion which has come down from God to man, whether invested with the light and power of the Gospel of the Son of God, or more dimly seen through the types and shadows of the legal dispensation, has ever opposed itself, directly, to the native selfishness of the human heart ; the entire suppression of which was confessedly one of its leading objects. It has uniformly aimed to make man feel his dependence upon, and his accountability to, God, as well as to beget in him a spirit of universal love ; to work in his mind the conviction that, however he may be individually prospered, he must not, cannot, "live unto himself," any more than he can "die unto himself;" and that, with respect to all his powers and his possessions, he is but the "steward of God's manifold gifts and grace," bound to employ those things which are entrusted to him, not for his own exclusive benefit and enjoyment, but rather, and *mainly*, for the glory of God, and the good of his fellow-men.

Under the Mosaic dispensation, we find the people of God were early taught to regard themselves, and all that appertained to them, as belonging of right to their divine sovereign, and subject entirely to his disposal ; and accordingly were required, by express and positive command, to make continual and large appropriations of their time, their substance, and their yearly increase, to religious and benevolent uses. Independently of the numerous sacrifices and other rites of their worship, some of

which must have been very costly, they were required to provide for the entire support of a numerous priesthood, who, for that very purpose,—namely, that the burden of their maintenance should fall upon the body of the people,—were not allowed to have “any part or inheritance with the tribes of Israel.”

Besides a portion of every animal offered in sacrifice, the people of Israel were commanded to set apart, for the priests, “the first fruits of their corn, of their wine, and of their oil, and the first of the fleece of their sheep.” In addition to this, every male was required to appear in person before the Lord at Jerusalem, however remote his residence, *three times a year*, and he was forbidden to come “empty handed.”

Every man, on those occasions, was to “give as he was able, according to the blessing of the Lord his God, which he had given him.” And all these offerings, be it remembered, were *over and above* the tithes, or tenths, which they paid of all they possessed, that is, of their yearly income, and of which there were usually *three* in each year—one for the support of the priesthood, another for the expenses of the daily worship, and the repairs and adornments of the temple, and a third for the relief of the poor. In all, it is probable, the contributions of the people, to these different objects, amounted seldom to less than one fourth, and not unfrequently to more than *one-third*, of their annual income.

Now, here, brethren, was a religion, which, estimated by the amount of its exactions, might truly be called an *expensive one*. And yet we do not read that the Jews, disposed to murmur, and rebellious as they were in other matters, ever so regarded it, or made the slightest opposition to these, its demands. True, there may have been, and probably enough there were, individual cases, in which the selfish and miserly contrived, like some in after-times, and under a milder dispensation, to “keep back part of the price” which they were bound in conscience and good faith to pay. But, as a body, that people seem to have readily admitted the justice and equity of the demands made upon them, and to have yielded to them unhesitatingly, if not cheerfully.

They evidently acknowledged their dependence upon God, and His consequent right to dispose both of themselves and of all that they possessed. They in a manner *realized* that the Lord Jehovah was their lawful ruler and sovereign, and that they were indeed "His people and the sheep of His pasture."

Nor was the case materially altered under the Gospel dispensation. Here, too, the divine religion made large demands upon its votaries; and wherever it was heartily embraced, its demands were, at least in early times, most cheerfully met. No sooner, indeed, was the Spirit of God shed down upon the hearts of the Christian disciples, as at the season of Pentecost, than they seem to have felt and acknowledged their obligation to apply their substance without stint, to the necessities of the Infant Church, and began, not only to profess, but to carry out in action, the self-denying principle, that "naught of the things which they possessed was their own." They manifestly considered that by their profession of the Christian faith, both themselves and their worldly possessions were dedicated to the service of Christ, and no longer subject to their own capricious disposal. Yea, so thoroughly imbued were they with this feeling, that, the exigencies of the time requiring, they did not hesitate to give up their private possessions for the common good, to make sale of their estates, and to place the entire proceeds in a common fund, to be "parted to all men, as every man had need." This particular mode and amount of individual expenditure, for the common benefit, were not, to be sure, enjoined upon the disciples, by any express and positive command. We do not read that it was even recommended, or advised, by the Apostles; and hence, we are to regard this practice of the early Christians, not as furnishing a criterion by which to regulate the amount of our appropriations, but as indicating the entireness of the self-devoting spirit with which they were imbued, and which ought substantially to characterize the followers of Christ in every age. But the very circumstance under which the Gospel was first propagated, of necessity, rendered it to *all* who might embrace it, in those early times, a most *expensive religion* indeed. The loss of all their

worldly substance, the most abject poverty, hunger, nakedness, imprisonment, scourging, yea death itself, in some of its most terrific forms, were penalties too commonly incurred by the primitive Christians, to leave any doubt as to the self-sacrificing spirit with which they embraced the faith, or of their being in possession, before-hand, of a full knowledge of what their profession was likely to cost them.

But, independently of those tremendous sacrifices which were thus necessarily involved in the act of embracing the Christian faith, in the days of its infancy, it is plain from the whole tenor of the Gospel, that it contemplated, even in the quietest times, and under the most favoring circumstances, establishing an extensive control, not only over the wills and affections, but also over the worldly means and possessions of men. In relieving them from the burdensome ceremonies of the Jewish law, it did not propose to make the way of salvation broader and more easy, by also releasing them from their natural obligations as the stewards of God's manifold gifts. It did not seek to accommodate itself to their habits of self-indulgence, their raging appetite for earthly enjoyments, their inordinate attachment to the things of the present visible world. On the contrary, by erecting a higher standard of moral and spiritual excellence than the world had ever known before, it aimed to establish the practice of a degree of self-denial, of self-sacrifice, of liberality, of charity, far above that which had obtained under the Mosaic institution. Without fixing any precise and definite rules for the regulation of their religious duties—without prescribing any particular apportionment of their benefactions relatively to their means,—it laid down general principles for their guidance, by the intelligent, conscientious application of which to particular cases as they occurred, they might always ascertain with sufficient precision the nature and measure of their duty. It taught them, for instance, to regard themselves as the servants of Christ; not as their own masters, but as his bondmen; and consequently, to look upon the various talents with which they were invested, whether of grace, of nature, or of fortune, as the property of their Lord—as

so many goods entrusted to their hands to be employed under his direction, and mainly for the promotion of his cause among men.

Now, were Christians to act conscientiously, and habitually under the proper and just influence of this principle—as surely they *must*, if they would realize the full benefits which the Gospel proposes to confer—it is most evident that the religion which they profess would cost them something: it could not be a cheap religion, at least, as the men of the world count cheapness. It would be found to engross, necessarily, no small portion of their time, their labor, their talents, their worldly wealth. And such we find have ever been its effects, whenever it has been sincerely and heartily embraced. It has drawn off the attention, and the affections too, in no unimportant measure, from the world and worldly things: it has opened wide the heart to the claims of charity: and it has called forth a steady and an exhaustless stream of pious munificence, to “make glad the city of God.” Never, indeed, from the days of the Apostles down to our own times, has there been a period when men could be real Christians, without cost or sacrifice. They never have been, and never will be, able to “serve both God and Mammon”; though thousands, it is evident, have made the unavailing effort. Men cannot truly follow Christ, and maintain their grasp, as numbers do, their deathlike grasp, upon their earthly treasures. They must give up the one, or else relax their hold on the other. They *must* “make to themselves friends of the Mammon of unrighteousness,” or else utterly fail of gaining an entrance into the “everlasting habitations.”

Let no one, therefore, imagine that he has just cause, or can consistently with his profession as a disciple of Christ, suffer himself to murmur at the frequency or the urgency of the appeals which religion makes to his beneficence. To give, when called on by the Church, or by the necessities of his fellow-men, not only of his personal attention and his labor, but of his substance also, is as much the indispensable duty of the Christian as it is to pray, to read the Bible, or to “keep himself unspotted from the

world." To "honor the Lord," not merely by his prayers, and his general obedience, but "with his substance, and the first fruits of his increase," is a plain injunction of Holy Writ, to the observance of which he is pledged and bound by his very profession as a Christian; and he cannot wittingly withhold his hand without practically "denying the faith," occupying the very ground of the Infidel, and putting to an awful hazard his everlasting hopes.

It is much easier, however, to settle the question as to the general obligation of giving, than to determine on any particular occasion the just measure of beneficence. It is, I believe, an acknowledged principle among professing Christians, that they are in duty bound to heed, in general, the calls of charity and religion, for a portion of their worldly substance. It is conceded that they cannot innocently refuse their contributions, when required, either to the support and spread of the Gospel, or to the relief of the necessitous; but as to what ought to be the amount of their benefactions, as well as to the spirit and manner in which they should be bestowed, it is plain that the most awful mistakes are sometimes made. True, an enlightened conscience and a heart duly imbued with the love of God, will always place these things on their right footing, and bring them within the just rule of the Gospel. But in too many instances, in place of Heaven-born charity, we find a spirit of mere selfishness pervading the soul. "The deceitfulness of riches and the lusts of other things enter in and choke" the springing grace in the heart, and "it becometh unfruitful." Instead of giving bountifully and from a spirit of Christian charity, men, even professedly *Christian* men, are not seldom guided in their contributions by a thorough worldly and covetous spirit. They give little, most shamefully little, in comparison with their ability, and the just claims of the objects presented; and even that little is bestowed ungraciously and with obvious reluctance.

But what says the Holy Apostle in the text? He exhorts to *bountiful* and *cheerful* benefactions. His teaching is most plain and unequivocal: "He which soweth sparingly shall reap also

sparingly, and he which soweth bountifully shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

The subject which the Apostle was here pressing upon the attention of the believers at Corinth, was the collection then making for the relief of the destitute and suffering Christians at Jerusalem. After stating what had been nobly done elsewhere for the same cause, he exhorted them to imitate so good an example. They would thus, he told them, prove the firmness of their faith in Christ the Saviour, as well as the sincerity of their love towards him, who, "though he was rich, yet for their sakes became poor, that they through his poverty might be rich." They would justify the Apostle's boasting of them to other Churches. And whatsoever they thus bestowed, from right principle and out of love to Christ, they might rest assured would be amply compensated to them by the divine blessing. He cautioned them, however, against parsimony in their contributions. Their gift must, indeed, be voluntary—must be measured by their own judgment, as it was claimed only in proportion to their ability, of which they were the best judges; but they were to be careful, and conscientious in their judgment, so as to come fully up to that measure; being particularly mindful of this truth, that "he which soweth sparingly shall reap also sparingly." He did not undertake to prescribe the exact ratio which their contributions should bear to the amount of their possessions; but only reminded them that *some* ratio must be observed, and that they might expect the reward promised to be only in proportion to their faithfulness.

That they should "sow bountifully," then,—that is, give liberally on this occasion, and with such unstinted measure as to insure their exceeding, rather than falling short of the just proportion,—was manifestly the counsel of the Apostle. This was, to be sure, a somewhat indefinite instruction; but it was doubtless made so designedly, in order that they might be left to give freely, and not by constraint; and that thus full proof might be made before God of their sincerity and faithfulness. They were not

tied down to a definite and precise rule of giving ; but were furnished, instead of this, with a general principle, the proper and just application of which was to be determined by their own judgment, made up conscientiously and in the fear of God ; and thus room was allowed, and encouragement offered, for the exercise of the most copious and enlarged, and most acceptable because unconstrained, beneficence. Of course, they were not at all expected to contribute an equal amount. That which would be a bountiful appropriation in one, would doubtless be counted mean and niggardly in another. The expression of the Apostle is a relative one. The rich, yielding obedience to his counsel, would of their abundance give *much*, and the poor, in like manner obeying, would of their penury give but *little*. But both would be esteemed equally bountiful, if they gave in a like proportion to their means. And this is the rule of charity prescribed by Holy Scripture. "Charge them that are rich in this world," says the same Apostle in another place, "that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life." "Be merciful after thy power," was the injunction of a pious Israelite of old, "if thou hast much, give plenteously ; if thou hast little, do thy diligence to give of that little ; for so gatherest thou thyself a good reward in the day of necessity."

The connexion subsisting between the sowing of seed and the crop of grain which is produced, furnishes an apt illustration of the dependence of man's future welfare upon his present conduct ; and it is an illustration which is of very frequent use in the Holy Scriptures. Thus, relative to the future consequences of our present course of action, we are told by the Apostle, "God is not mocked, for whatsoever a man soweth that shall he also reap." This, as we well know, is true in nature ; and we are assured, it is likewise true in morals and religion : "for he that soweth to the flesh, shall of the flesh reap corruption ; and he that soweth to the spirit, shall of the spirit reap life everlasting." So in regard to the subject before us ; "he which soweth sparingly shall

reap sparingly," while "he which soweth bountifully shall reap bountifully." That is, most obviously, the actual and permanent prosperity and happiness of men shall, in no unimportant measure, be graduated by the faithfulness with which they discharge this particular Christian duty. And thus, it would seem, they have in a manner in their own hands, the means and the power of apportioning the amount of, at least, their own *earthly* happiness. Just as they conscientiously fulfil, or covetously or carelessly fall short, of their due measure of Christian beneficence, will God's blessing be bestowed or withheld. If they honestly aim at the full performance of their duty in this respect; if, when called on for their help, they give bountifully, and from purely Christian motives, they shall not fail of their reward. They shall be blessed with a full return of their bounty, in some form, into their own bosoms. They shall never feel the poorer, for the subtractions they have, from Christian principle, made from their wealth. And though their worldly prosperity may not, in all cases, be actually increased—as I verily believe is generally the case—in an exact or rather abundant proportion to their beneficence, yet their enjoyment of that which remains shall most certainly be greatly enhanced. They shall reap, at the least, a bright, abundant, and satisfactory harvest, in the rewards of a contented mind and an approving conscience. But, on the contrary, if they parsimoniously withhold their hand in the hour of the Church's need: if, habitually listening to the dictates of a selfish and avaricious spirit, they refuse to part with a *just* and *liberal* proportion of the goods with which God has blessed them: if they give sparingly, and not according to their actual ability, though they may seem to be successful in the world, they shall not really prosper. Though their "barns be filled with plenty, their flocks and their herds be increased, and their presses burst out with new wine," yet their harvest of substantial, abiding enjoyment shall be sparing indeed. "Their riches shall be corrupted and their garments moth-eaten; their gold and silver shall be cankered, and the rust of them shall be a witness against them," and they shall but too soon discover that they "have heaped

treasures together," only to be a snare to their souls, and to add to the wretchedness of "*their last days*."

It is not enough, however, it should be observed, that Christians impart of their substance when called on, bountifully and in a just proportion to the sum of their means; the Apostle teaches also, that, in order to be acceptable to God, their contributions should be bestowed, not by constraint, but of a willing mind. "Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." That is, as we must understand the Apostle, let him give deliberately, and as he has previously, and upon full reflection, determined to be his duty; and having, in the fear of God, so settled the matter in his own mind, let him divest himself of all hesitation and covetous relentings, and give his offering with hearty good will: not murmuring at the frequency with which he is appealed to, nor repining, as if called to make a dreaded sacrifice of his possessions, but offering his gift freely and with as much cheerfulness as if—which, in truth, is the case—he was receiving a benefit. And it is upon this manner and spirit of contributing, that all that is praiseworthy and meritorious in our benefactions depends. Doubtless men sometimes give what they never deliberately intended, and would gladly have avoided giving. They yield, perhaps, to importunity; they are influenced by pride or shame; or they are stimulated by a thirst for present applause. But, however bountifully they may in this way sow, they can have no reasonable ground to hope for a bountiful harvest. By the motives, by the disposition of heart, with which the act is performed, will its value be estimated in the sight of God. It is to the hearty and cheerful, as well as bountiful giver, that the reward is promised. Certain as it is, that a plentiful crop of grain will spring up and grow in a well-seeded, fertile field, just so certain is it, that the blessing of God will rest upon that man who habitually yields to the calls of charity and mercy with a ready mind and will, and a cheerful heart. "He that soweth sparingly shall reap also sparingly;" but "he that soweth bountifully shall reap also bountifully. Every man, according

as he purposeth in his heart, so let him give ; not grudgingly, or of necessity, for God loveth a cheerful giver."

Brethren, you have here the instruction of Divine Revelation ; the teaching of the Holy Apostle, given under inspiration of the spirit of God ; the mind and will of the blessed Saviour himself ; and you cannot need be urged to give to the lesson the earnest attention of your minds. As involving general principles of the highest importance, to a just estimation and a due ordering of an essential part of your Christian duty, I may well believe, you will not let it pass without improvement. But I desire to lead you to give it, at this time, a *special* application : to let it have its full measure of weight and influence upon your hearts and conduct, in reference to the present exigencies and demands of the Church.

You are not unaware of the very great difficulty with which the cause of Missions, particularly as regards the Domestic field, has been sustained during the last three years. You have heard the piteous cries which have been continually issuing forth from various quarters of the land—wholly destitute of those means of grace which Christ has provided in his Church—for the blessings and privileges of the Gospel ; cries for laborers in fields whitening unto the harvest, but unfurnished with husbandmen to gather in the fruits, or, in more favored districts, for more help in the great warfare against the powers of darkness and every possible form of error in religion, which has thus far been left to the efforts of a mere handful of men—resolute and faithful, it is true, but exposed to all the disadvantages and hazards of a guerilla contest ; cries for help in the essential enterprise of erecting houses of prayer, and establishing schools of the prophets, in regions where our people are yet too few, and too poor to bear the necessary burden ; cries, too—shame to the Church that there should be occasion for them !—cries, on the part of the little band of self-denying missionaries, for the payment of the paltry sums appropriated for their support, which have been kept back until poverty or debt has nearly paralyzed their energies. And now, at the beginning of the present month, the aggregate amount due them is nearly EIGHTEEN THOUSAND DOLLARS.

You have heard, from time to time, the alarm sounded by one of the executive committees of the Board, that which is charged with the direction of the Home Missions—the other, happily, seldom reduced to such straits—that the treasury is empty ; nay, worse than that, is overdrawn to the amount of several thousand dollars ; and that the total destruction of our missionary enterprise—at home, in our own land—is seriously apprehended. You have been reminded, too, that now is the season when the whole missionary field passes in review before the Church, new stations are selected, fresh appointments of missionaries are made, and appropriations are settled with a view to another and, if possible, a more vigorous campaign.

And will you not, in this emergency—will not the whole Church—be instructed by the teaching of the Holy Apostle ? Will you not suffer the lesson to sink deep into your hearts, stir up the well-springs of love to God and man, which, if you be Christians indeed, must be seated there, and lead you to make such an offering on the altar of faith and love, as will materially help forward the cause of Christ and his Church, and make glad the hearts of your desponding missionaries and of all who wish well to the noble work in which they are engaged ? .

Beloved, you have heard the solemn and emphatic words of the Holy Apostle, “He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.” Consider them well ; ponder them deeply ; sift them thoroughly ; bring them to bear upon your own action in this matter of contributing to the support of the missionary cause ; and take good heed that you make no mistake—that you do not deceive yourselves, in the application. Think not, that because you have heretofore contributed *something* to this cause, and done it frequently, you have therefore discharged your duty, and done enough. Think not, that because your contributions have exceeded those of your richer neighbor, you have therefore reached the maximum of your obligations. If you have not given according to your actual ability to give ; if your appropriations of your worldly substance have not been made faithfully,

in due proportion to the degree in which you have been prospered of God: depend upon it, how much soever you may have taken praise to yourself for your comparative liberality, you have given sparingly, and can set up no claim to the promised blessing of the Lord. The bountiful giver, remember, is he who bestoweth not with stinted, close-calculating, or hesitating hand, but freely, liberally, cheerfully—being minded rather to go beyond, than to fall short of his means.

And was there ever a period in the history of our beloved Church, when there was a louder and more imperious call for her children to put forth their energies, and strive to reach the utmost bounds of Christian obligation in this matter, than that which the exigencies of the present time send forth? The field of our operations as a Missionary Church, we have said, is the world. But that which our own country and this continent present, and which, I presume all will admit, claims our first and chief attention, is vast enough to require more than all the energies we have yet put forth. In the extreme Western and South-Western field alone—to say nothing of regions beyond the Rocky Mountains, and bordering upon the Pacific Ocean, perhaps even now claiming attention—there is ample room, and there is actual necessity for the labor of all the missionaries now in the employ of the Board. We have, at this time, not more than *one hundred* missionaries, including the missionary bishops, in the whole of the Domestic field; and these are scattered over a vast expanse of country, extending from Maine to Florida, and from the Atlantic to the Western limit of the United States. Of this number there are only *three* within the limits of the South-Western Mission, where some fifteen or twenty are needed at the present moment. In the North-Western, there are, I believe, but *twelve*; probably not more than half the number required for the successful cultivation of the field. Go where the missionary bishops may within their jurisdiction, they find manifest tokens of an earnest desire for the ministrations of the Church; they see the practicability, could they command the men, of planting firmly the standard of the Cross; they hear the cry, once so prevailing

with an Apostle, "Come over, and help us;" and their souls are "disquieted within them,"—they are cast down with sorrow, by the consideration that their hands are tied: that, through the parsimony of the Church, they want the power to extend relief to their importunate, famishing brethren.

Will not, then, the seventy-five thousand communicants of the Church in these United States awake, at last, to a sense of their duty, and now, after so long a time, begin to sow their seed, according to the Apostle's rule? Will not the fathers and brethren, the bishops and presbyters of the Church, assembled here in solemn council, return to their respective charges, resolved to stir up the people to whom they minister, to the performance of this high but hitherto sadly neglected duty? Will they not agree before they separate, upon some uniform system of action in relation to the subject, and, entering into the spirit of the Apostle's language, press upon all whom they are appointed to instruct, the indispensable obligation of contributing to the support of our Missions, systematically, and according to the ability which God has given them?

Were these things done, think you, fathers and brethren, there would be any lack of means for carrying on the great work to which we have put our hands? It has often been said, and proclaimed to the Church at large, that the average contribution of but *one dollar* a year for each communicant, would make up a sum sufficient to sustain, liberally, our present missionary operations, both Foreign and Domestic. But who will say that such an average as this would be any sensible approximation to the ability and the consequent obligations of our Communion? Scarcely is there *one* so poor as, in actual ability and Christian duty, to fall below this sum, while hundreds, and thousands, acting at all under the influence of the Apostle's teaching, would be found throwing into the treasury of the Church, for this noble object, from *five to five hundred*, and no inconsiderable number *one thousand* dollars a year; but the low,—may I not say, considering the known wealth of the Church, the paltry,—average of *five* dollars for each communicant, would produce a sum more than

adequate to all our present wants ; nay, would furnish an income equal to the maintenance of *five times* the number of our present missionaries. And this, it should be observed, would by no means be equivalent to a tax of that amount upon the communicants ; for, in nearly all our congregations—East, West, North, and South—the burden, if so any might be disposed murmuringly to regard it, would be shared, it is believed, in fair proportion by those who are not communicants. “The children of this world are,” not unfrequently, I am ashamed to say, not only “wiser in their generation,” but more liberal in their benefactions, “than the children of light.” O what could we not do, fathers and brethren, for the cause of Christ, for the extension of the Church, and for the salvation of the souls of our fellow-men, if we all had faith, and zeal, and charity, in any reasonable proportion to the greatness of our privileges, the extent of our ability, and our high obligations as redeemed sinners and avowed disciples of Jesus Christ !

May God give us all grace to be henceforth obedient to His word and faithful to our Christian vows, for Jesus Christ’s sake, to whom, with the Father, and the Holy Ghost, &c.

PROCEEDINGS
OF THE
BOARD OF MISSIONS.

FOURTH TRIENNIAL MEETING.

NEW-YORK, *October 7, 1847.*

The Fourth Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day at St. Bartholomew's Church, at 5 o'clock P. M.

Present: The Rt. Rev. the Bishops of Illinois, Virginia, Vermont, Ohio, New Jersey, Tennessee, Missionary in the North-West, Michigan, Western New-York, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, New Hampshire, and Pennsylvania; the Rev. Messrs. Anthon, Balch, Bedell, Burgess, Burroughs, Cooke, Crocker, Crosswell, Cuming, Edson, Halsey, Hanckle, Henderson, Irving, Jarvis, Jones, McVickar, Mason, Neufville, Noble, Ogilby, Proal, Richmond, Robertson, Rodney, Smallwood, Suddards, Tyng, Van Ingen, Van Pelt, Vinton, and Walker; and Messrs. Ashhurst, Chambers, Collins, Curtis, De Peyster, Huntington, Memminger, Morgan, Newton, Rogers, Stanford, Winston, and Woolley.

The Rt. Rev. President of the Board took the chair, and opened the meeting with prayer.

After the calling of the roll, the Rev. C. H. Halsey, as Secretary and General Agent of the Domestic Committee, presented

and read the Report of the proceedings of that body, as required by the eighth article of the Constitution, as follows :

The Domestic Committee respectfully submit the following report :

Appointment since the last meeting in June :

The Rev. F. H. L. Laird.

Resignations during the same period :

The Rev. Messrs. C. W. Fitch, J. A. Woodward, H. C. Lay, C. S. Hedges, W. Granville, and W. Clotworthy.

The Committee also report the resignation of the Rev. I. P. Labagh, Missionary to the Jews, and that thus far this Mission has proved unsuccessful in the city of New York.

Receipts since the meeting of the Board.....\$4,679 76

Payments “ “ “ 6,124 15

And that the total amount of indebtedness accruing this day, Oct. 1st, is about.....18,000 00

The Committee also report, that an appeal has been made to all the Churches, in aid of the Domestic Treasury, pursuant to the directions contained in the resolution upon the subject, passed at the last meeting of the Board. That it has increased and quickened the returns into the Treasury, and that numerous answers of an encouraging character, intimating that aid may be expected between the dates thereof and the 15th June next, have been received.

The amount as yet received, however, does not quite discharge the obligations of the Committee up to the 1st April last. Nor is the amount already intimated as forthcoming between the present and the 15th June next, adequate to the payment of the sum which shall then be due the Missionaries. But the Committee confidently rely upon further replies to their circular. If these shall prove to be in proportion to the number already received, a sum sufficient to cover all dues up to the next Annual Meeting of the Board, will soon be promised.

The Committee would again urge upon the Board the adoption, if possible, of a systematic plan of contributions for Mis-

sions, by which some standard may be formed, to regulate the annual appropriations.

But for the evils which might result to the Missionaries now in the field, the past experience of the Committee would prompt them to recommend, until the members more nearly approach the stature, and their contributions the standard, which might reasonably be expected of a "Missionary Church," after nearly thirteen years' operations in the field, that appropriations should be limited to the average amount which is annually contributed without special appeal.

But would that amount be creditable to us as a Church? Might we look for a full blessing upon it, because, in comparison with our means, it would truly appear in the sight of God as "the widow's mite," or even as of our abundance, cast into His treasury?

The Committee believe that if funds, reasonable in amount, compared with our ability, were annually contributed towards the support and extension of the Church in weak or more destitute portions of the land, and particularly in those under the care of our Missionary Bishops, the results in five, or even a less number of years, would cause every heart to rejoice, and animate every member of the body of Christ to renewed efforts, not only in this land, but throughout the earth.

The fact that all our Missionary operations have thus far been sustained by the contributions, on an average of less than four hundred Parishes annually, and that the largest number ever contributing in one year was four hundred and fifty-seven, out of at least thirteen hundred parishes, confirms the belief that our present system of Missionary operations has not yet been fully, faithfully, or fairly tried. It would also seem to indicate that all her members are not yet enlisted in the cause of Missions; and that, if all the Churches did contribute, the receipts into the treasury in one year would be increased fourfold.

In conclusion, the Committee beg leave to recall to the attention of the Board, the important subjects contained in their last

Annual Report, to wit,—The concentration of our operations in the organized dioceses, the enlargement of our field of operations, on the coast of the Pacific, among our Indian tribes, and among the emigrants who are landing in such unprecedented numbers upon our shores,—which subjects, it will be remembered, were referred, by the Board, to the present Triennial Meeting.

In behalf of the Committee :

C. H. HALSEY,
Secretary.

The Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Report of the proceedings of that body, as required by the same article, as follows :

The Foreign Committee submit to the Board of Missions their report from June 15th to October 1st.

Receipts.....	\$6,251 28
Expenditures.....	5,984 91
Balance in the Treasury.....	755 33

Intelligence has been received from the Mission at ATHENS up to the 1st August. The condition of the schools connected with the Mission for the year ending on the 30th July, had been highly encouraging, and the Committee rejoice in the conviction that the efforts of those connected with this, our oldest station, have been accompanied by the blessing of Almighty God. The Committee would refer to the October number of the "Spirit of Missions" for some interesting particulars.

No advices have been received from the Mission in WESTERN AFRICA, since the meeting of the Board in June. The annual shipment of supplies has since been made, but the Committee have been unable to obtain the services of any Missionaries to take the places of those who have died or been compelled by ill-health to return to the United States. The lives of those who remain, and the fruit already gathered by the Mission, may be lost unless assistance can speedily be rendered.

The Committee have received letters from the Mission at SHANGHAI, in CHINA, under date of 14th April last. The pros-

pects of the Mission were of the most encouraging character ; every facility was enjoyed for proclaiming the Gospel to the people ; the schools were going on successfully, and the Missionary Bishop was cheered with the expectation of being soon enabled to erect a church, intended exclusively for the Chinese. It is believed that this expectation will not be disappointed, and the Committee are animated to increased exertions by constantly recurring evidence, that God is giving this Mission great favor in the sight of benevolent and liberal members of the Church at home. They have reason to believe that means would be provided for a very great increase of the strength of the Mission, and they earnestly desire to see the hearts of candidates for orders, turned towards this door of entrance to the heathen, now so widely opened. Much anxiety has been felt respecting the health of the Missionary Bishop, which for a season was affected by over-exertion, but the latest accounts have been more favorable.

With respect to the opinions of the Committee in regard to the Mission at CONSTANTINOPLE, they refer the Board to their report of June, 1846.

In reference to the inquiries made by the Board of Missions in June last, they submit herewith communications from Bishop Southgate and the Rev. Mr. Miles, together with other documents from a source entitled to respect. The statements in these appear to be so irreconcilable, that the Committee decline to express any opinion in respect to them.

In behalf of the Foreign Committee :

PIERRE P. IRVING,
Secretary.

Mission Rooms, Foreign Office,
New-York, Oct. 1, 1847.

The Rev. Mr. Irving, on behalf of the two Secretaries and General Agents, to whom it had been referred at the last Annual Meeting, to prepare the Triennial Report of the Board to the General Convention, presented and read the report prepared ac-

cordingly, which, on motion of the Rev. Mr. Neufville, was referred, together with all the documents submitted to the Board at this meeting, to a special committee of seven.

The Rt. Rev. the Bishops of New Jersey and Georgia, the Rev. Drs. Burgess and Whitehouse, and Messrs. Newton, Ashurst and Collins, were appointed the committee.

TRIENNIAL REPORT OF THE BOARD OF MISSIONS.

The Board of Missions respectfully offers to the General Convention of the Protestant Episcopal Church its fourth Triennial Report—

The Board has held since the last Triennial Report three annual meetings, viz: in New-York, in June, 1845—New-York, June, 1846—New-York, June, 1847.

The full Reports of the Proceedings at these several meetings, together with the Reports of the Domestic and Foreign Committees, have been published. Copies are herewith submitted, viz:

The Third Triennial Report of the Board, including documents then submitted, October, 1844.

Tenth Annual Report of the Board, June, 1845.

Eleventh Annual Report of the Board, June, 1846.

Twelfth Annual Report of the Board, June, 1847.

The Board has also received from both of the Committees, the Reports of their doings from June, 1847, to the 1st of October—manuscript copies of which are in like manner submitted.

These documents will put the Convention in possession of full and particular information upon the subject of Missionary operations conducted under its sanction and authority, and render unnecessary in this Report any detailed account of the same.

The following summary is submitted:

I.—FUNDS.

1. Receipts.	Domestic.	Foreign.	Total.
Oct. 1, 1844, to June 15, 1845, 8½ mos,	\$26,233 46	\$37,226 49	\$63,509 95
June 15, 1845, to June 15, 1846, 1 year,	35,472 56	34,126 71	69,599 27
June 15, 1846, to June 15, 1847, 1 year,	23,300 39	30,691 37	53,991 76
June 15, 1847, to Oct. 1, 1847, 3½ mos.	4,679 76	6,251 28	10,931 04
	<hr/> \$89,736 17	<hr/> 108,295 85	<hr/> 198,032 02
In the previous three years, . . .	93,242 94	97,548 63	190,791 57

2. *Payments.*

Oct. 1, 1844, to June 15, 1845, 8½ mos.	\$28,707 63	\$36,896 41	\$65,604 04
June 15, 1845, to June 15, 1846, 1 year,	35,456 30	32,644 39	68,100 69
June 15, 1846, to June 15, 1847, 1 year,	23,278 09	34,059 33	57,337 42
June 15, 1847, to Oct. 1, 1847, 3½ mos.	4,349 12	5,984 94	10,334 06
	<hr/> \$91,791 14	<hr/> 109,585 07	<hr/> 201,376 21
In the previous three years, . . .	95,991 11	92,714 32	188,705 43
Excess of payments,	2,054 97	1,289 22	
Balance due to the Domestic Treasurer, Oct. 1st, 1847, . .			\$1,444 39
Now due from the Domestic Treasury, do. . . .			18,000 00
Balance in the Foreign Treasury, do. . . .			755 33
Now due from the Foreign Treasury, do. . . .			2,420 00
Yearly expenditure—Domestic, about			32,000 00
Foreign, about			30,000 00

II.—MISSIONS.

1. <i>Domestic.</i>	<i>Stations.</i>	<i>Missionaries.</i>
June 15th, 1845,	52	51
“ 1846,	109	99
October, 1847,	125—(22 are vacant)	96

2. <i>Foreign.</i>	<i>Stations.</i>	<i>Missionaries.</i>	<i>Female Assistants.</i>	<i>Lay Assistants.</i>	<i>Native Teachers.</i>	<i>Pupils.</i>
Aug. 19, 1835,	3	5	5	0	5	500
Sept. 1, 1838,	7	9	10	2	30	1,196
Octob. 1, 1841,	11	11	15	2	32	1,500
Octob. 1, 1844,	13	16	13	3	25	about 1,000
Octob. 1, 1847,	10	9	14	4	23	about 1,000
Since October, 1844—						
Appointed	1	4	2	1	2	—
Connexion ceased	3	11	1	0	4	—

The Board reports that the “Spirit of Missions,” the monthly Missionary journal of the Church, continues to be sustained without charge to the Mission Treasury.

PHILANDER CHASE,
Pres’g Bishop.

P. VAN PELT,
Secretary of the Board.

The Annual Report of the Missionary Bishop in Turkey having been presented and read, it was, on motion of the Rev. Mr.

Jones, referred to the committee to whom the Triennial Report was referred.

The Rev. Dr. McVickar having laid before the Board certain interesting facts connected with the recent establishment of the Church at San Francisco, in Upper California, moved that, until the further action of this Board, said charge be referred to the Foreign Committee.

Rev. Dr. Burgess moved to lay this resolution on the table ; which was negatived.

The Rt. Rev. the Bishop of Maryland offered the following as a substitute for Dr. McVickar's resolution :

Resolved, That the application for Missionary aid from San Francisco, in California, be referred to the two Committees of this Board, to determine and agree between themselves, what action shall be taken in the case ; which was adopted.

On motion of the Rev. C. H. Halsey, it was

Resolved, That when this Board adjourns, it will adjourn to attend divine service, at half past seven this evening, at St. Bartholomew's Church, on occasion of the preaching of the Triennial Sermon ; and to meet again at the same hour and place tomorrow evening, to attend the public Missionary meeting ; and also on Tuesday, the 12th inst, at 5 o'clock P. M., for the transaction of business.

On motion, the Board adjourned.

7½ o'clock P. M.

The Board attended divine service. The Evening Prayer was read by the Rt. Rev. the Bishop of Michigan. The Triennial Sermon was preached by the Rt. Rev. the Missionary Bishop in the South-West, from 2 Corinthians, ix., 6, 7. "He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

October 8th, 7½ o'clock P. M.

The Board attended the public Missionary Meeting, held in

compliance with the standing resolution of 1843 ; but in consequence of the inclemency of the weather, and the small number in attendance, the Bishops present deemed it expedient to postpone the services until Thursday evening, the 14th inst.

October 12th, 7½ o'clock P. M.

The Board met.

Present : The Rt. Rev. the Bishops of New Jersey, Missionary in the North-West, Michigan, South Carolina, Maryland, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, Missionary in the South-West, and Pennsylvania ; the Rev. Messrs. Burgess, R. B. Croes, Cuming, Cutler, Edson, Halsey, Irving, Jones, Meade, Neufville, Noble, Ogilby, Richmond, Rodney, Tyng, Turner, Vinton, Wainwright, Whitehouse, and the Secretary ; Messrs. Aertsen, Ashhurst, Collins, De Peyster, Morgan, Newton, Rogers, Winston, Wolfe, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

The Rt. Rev. the chairman of the committee to whom the draft of the Triennial Report was referred, having stated that, in consequence of being incessantly occupied in the business of the General Convention, the committee were not prepared to report, but would be ready on Thursday next, moved the following :

Resolved, That when the Board adjourns, it will adjourn to meet on Thursday, the 14th inst., at 5 P. M. ; which was adopted.

There being no other business before the Board, it, on motion, adjourned.

October 14th, 5 o'clock P. M.

The Board met.

Present : The Rt. Rev. the Bishops of Illinois, Missionary in the North-West, Maryland, Delaware, New Hampshire, Mis-

sionary in the South-West, and Pennsylvania; Rev. Messrs. Burgess, Cooke, Croswell, Cuming, Cutler, Edson, Hanckle, Irving, Jones, Mason, Noble, Richmond, Tyng, Walker, Whitehouse, and the Secretary; and Messrs. Aertsen, Ashhurst, Collins, Memminger, Rogers, Wharton, Winston, and Woolley.

The Rt. Rev. President of the Board took the chair, and opened the meeting with prayer.

The roll was called, and the minutes of the last meeting were read and approved.

The Rev. Dr. Whitehouse, a member of the committee to whom was referred the draft of the Triennial Report, stated that the committee had carefully and faithfully considered the subjects entrusted to them, and had the materials for their report; that the necessary absence for a day of the Rt. Rev. chairman of the committee, on public business, prevented its completion in time for this day's session; but that it would be ready for any meeting of the Board which should be held after Saturday next.

Whereupon, on motion of the Rev. Dr. Neufville, it was

Resolved, That when this Board adjourns, it will adjourn to attend the public Missionary Meeting to be held this evening, at 7½ o'clock, at St. Bartholomew's Church, and to meet again in the same place, on Monday, the 18th inst., at 5 o'clock P. M., for the transaction of business.

On motion, the Board adjourned.

October 18th, 5 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of Illinois, Virginia, North Carolina, Vermont, New Jersey, Tennessee, Missionary in the North-West, Michigan, Louisiana, Western New-York, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, New Hampshire, Missouri, Missionary in the South-West, and Pennsylvania; the Rev. Messrs. Anthon, Bedell, Burgess, Cooke, Crocker, Croswell, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Henderson, Irving, Jarvis, Jones, McVickar, Mead, Neufville, Noble, Ogilby, Proal, Richmond,

Robertson, Smallwood, Tyng, Turner, Van Ingen, Vinton, Wainwright, Walker, Whitehouse, and the Secretary; and Messrs. Aertsen, Chambers, Collins, Cushman, De Peyster, Gardiner, Memminger, Morgan, Newton, Rogers, Sands, Wharton, Winston, and Woolley.

The Rt. Rev. the Bishop of North Carolina, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

The Rev. Dr. McVickar moved the following resolutions, which, after discussion, were, on motion of the Rev. Mr. Cooke, laid on the table :

Resolved, That San Francisco be recognized as a Missionary Station of this Board.

Resolved, That \$500, from the Foreign Fund, be appropriated for the support of the Church at that place.

The Rt. Rev. the President of the Board appeared and took the chair.

The Rt. Rev. the Bishop of New Jersey, as chairman of the committee to whom the draft of the Triennial Report was referred, presented and read the following report :

The Committee to whom was referred the Triennial Report of the Board of Missions, together with the Reports of the Domestic and Foreign Committees of the Board of Missions, respectfully report—

They recommend the transmission of the Triennial Report to the General Convention.

On the report of the Domestic Committee, they are happy to adopt the confidence expressed by the Committee itself in the result of the application made to all the Churches of our Communion, through the Ecclesiastical authority of the several dioceses, and to believe that it will be realized. It must distinctly be understood, that, to accomplish this reality, the sum of \$52,000 must be raised during the current year. When it is remembered that one dollar a week from one thousand churches, will, in one

year, supply this sum, it can hardly be doubted that the reliance of the Domestic Committee will be sustained.

In relation to that part of the report which refers to the Mission to the Jews, the Committee express their hope, that an enterprise so interesting and so favorably regarded by this Church, will not readily be given up.

The report of the Foreign Committee, with the documents connected with the Mission at Constantinople, referred with it, was the subject of long, laborious, and careful consideration.

The Committee are most happy in stating, that they have arrived unanimously at the results which follow :

That nothing has come before the Committee in regard to the action of the head of that Mission, which should at all impair the confidence of the Board in his integrity and faithfulness as a Christian Bishop.

That the Mission at Constantinople be continued as heretofore, with the appropriation, for the present, of four thousand dollars per annum.

That it be recommended to the Board of Missions to propose to the present General Convention such an amendment of the Constitution of the Domestic and Foreign Missionary Society, as shall place such Missions of this Church as may have a Bishop at their head under the charge of a committee to be specially appointed for that purpose by the General Convention during its present session ; provided that, and as soon as, any such Bishop shall express in writing to the Board of Missions, or to the Foreign Committee, his desire to that effect.

The Committee conclude their report by recommending the following resolutions for the adoption of the Board :

Resolved, That the Board hereby expresses its unimpaired confidence in the integrity, and faithfulness, as a Christian Bishop, of the head of the Mission at Constantinople.

Resolved, That for the present there be appropriated to that Mission the sum of four thousand dollars per annum.

Resolved, That it be proposed to the present General Convention, so to amend the Constitution of the Domestic and For-

eign Missionary Society, as to place such Missions of the Church as have a Bishop at their head under the charge of a committee to be specially appointed for that purpose by the General Convention, during its present session; provided that, and as soon as, any such Bishop shall express in writing, to the Board of Missions or to the Foreign Committee, his desire to that effect.

G. W. DOANE.

STEPHEN ELLIOTT, JR.

GEORGE BURGESS.

H. J. WHITEHOUSE.

E. A. NEWTON.

L. R. ASHHURST.

J. COLLINS.

Whereupon, on motion of the Rt. Rev. the Bishop of Rhode Island, it was

Resolved, That the report be accepted, and that the Board now proceed to consider *seriatim* the resolutions connected therewith.

On motion of the same, the first resolution was adopted.

On motion of the Bishop of New Jersey, it was

Resolved, That the Board do now adjourn, to meet again tomorrow, at 7 o'clock, P. M.

October 19th, 7 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, New Jersey, Tennessee, Missionary in the North West, Michigan, Louisiana, Western New York, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, New Hampshire, Missouri, and Missionary in the South-West; Rev. Messrs. Balch, Baur, Bedell, Burgess, Cooke, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Henderson, Irving, Jarvis, Jones, McVickar, Mason, Mead, Neufville, Noble, Ogilby, Proal, Richmond, Robertson, Smallwood, Tyng, Turner, Van Ingen, Vinton, Wainwright, Walker, Whitehouse, Wyatt, and the Secretary; Messrs. Aertsen, Chambers, Collins, Cushman,

De Peyster, Gardiner, Memminger, Morgan, Newton, Rogers, Sands, Winston, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

On motion of Mr. E. A. Newton, the following resolution was adopted :

Resolved, That a committee of three be appointed, to inquire and report what reduction can be made in the expenditures of this Board.

The Rt. Rev. the Bishop of Michigan, the Rev. Dr. Crocker, and Mr. E. A. Newton were appointed the committee.

On motion of the Rt. Rev. the Bishop of New Jersey, it was

Resolved, To take up for consideration the second resolution connected with the report of the Committee to whom was referred the draft of the Triennial Report.

Pending the discussion, it was, on motion of the Rev. Mr. Balch,

Resolved, That when this Board adjourns, it will adjourn to meet again to-morrow at 7 o'clock P. M.

On motion, the Board adjourned.

October 20th, 7 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, New Jersey, Missionary in the North-West, Michigan, Louisiana, Western New-York, South Carolina, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Rhode Island, New Hampshire, Missouri, and Missionary in the South-West ; Rev. Messrs. Allen, Anthon, Balch, Baur, Bedell, Burgess, Burroughs, Cooke, Crocker, Crosswell, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Henderson, Irving, Jarvis, Jones, McVickar, Mason, Mead, Neufville, Noble, Ogilby, Proal, Richmond, Robertson, Smallwood, Sherwood, Tyng, Turner, Van Ingen,

Vinton, Wainwright, Walker, Whitehouse, and the Secretary ; and Messrs. Aertsen, Appleton, Chambers, Collins, Cushman, Curtis, De Peyster, Gardiner, Memminger, Morgan, Newton, Rogers, Sands, Wharton, Winston, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

On motion of the Rt. Rev. the Bishop of New Jersey, the Board resumed the consideration of the second resolution connected with the report of the committee to whom was referred the draft of the Triennial Report.

Rev. Mr. Cooke moved to lay it on the table, for the purpose of taking up the third resolution ; which was negatived.

The Ayes and Noes being called for on the second resolution, were as follows :

Ayes—The Rt. Rev. the Bishops of North Carolina, New Jersey, Missionary in the North-West, Michigan, Western New-York, South Carolina, Maryland, Georgia, Delaware, Rhode Island, New Hampshire, Missouri, and Missionary in the South-West ; the Rev. Messrs. Baurý, Burgess, Burroughs, Crocker, Croswell, R. B. Croes, Edson, Halsey, Hanckle, Henderson, Jarvis, Jones, McVickar, Mason, Mead, Neufville, Ogilby, Proal, Richmond, Robertson, Sherwood, Van Ingen, Vinton, Wainwright, and Whitehouse ; and Messrs. Aertsen, Appleton, Chambers, Collins, Cushman, De Peyster, Gardiner, Morgan, Newton, and Rogers—48.

Noes—The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, Assistant of Virginia, and Massachusetts ; the Rev. Messrs. Allen, Anthon, Balch, Bedell, Cooke, Cutler, Irving, Smallwood, Tyng, Turner, and Walker ; and Messrs. Memminger, Sands, Winston, and Woolley—20.

So the resolution was adopted.

On motion of the Rt. Rev. the Bishop of New Jersey, the third resolution connected with the report was adopted.

On motion of Mr. R. H. Gardiner, the following resolution was adopted :

Resolved, That all the documents read before the Board, in connection with the report of the committee on the Triennial Report, be transmitted, with that report, to the General Convention, and printed with the proceedings of this Board.*

The Rt. Rev. the Bishop of Michigan, as chairman of the committee to whom was referred the resolution to inquire "What reduction may be made in the expenditures of this Board," presented and read the following report :

The committee to whom was referred the resolution to inquire "What reduction may be made in the expenditures of the Board," have had the subject under consideration, and beg leave to report :

1st. That, in their judgment, the employment of a general agent to stir up the churches to increased liberality in behalf of the Missions of this Church, at an annual salary, at one time of twelve hundred dollars, and now of one thousand dollars, is wrong, and ought immediately to be discontinued.

2d. That allowances to Missionaries in the older dioceses, whose salaries from their respective parishes are larger than the whole salary received by most of the Missionaries in the new dioceses of the Church, are, under the condition and prospects of the treasury, improper, and ought forthwith to cease.

3d. That in view of the professed inability of the Bishop of Illinois to attend to the duties of his own diocese, the salary allowed to him as a Missionary Bishop of this Church, ought, for the present, to be diminished, and after the present year, to be discontinued.

With these views, they offer the following resolutions :

Resolved, That the employment of an agent, on a salary, with the view of increasing the resources of this Board, be immediately discontinued.

Resolved, That where the salary or receipts of any Mission-

* See Appendix.

ary, in the old dioceses, from the parish wherein he is employed, or from any other diocesan resource, shall amount to the sum of four hundred dollars annually, no appropriation shall be made by this Board.

Resolved, That the salary of the Missionary Bishop of Illinois be reduced to five hundred dollars for the current year, and at the expiration thereof, to cease altogether.

All which is respectfully submitted :

SAMUEL A. MCCOSKRY,
N. B. CROCKER,
E. A. NEWTON.

New-York, 20th October, 1847.

On motion of the Rt. Rev. the Bishop of Michigan, the following resolution was adopted :

Resolved, That the salary of the Secretaries and General Agents of the Foreign and Domestic Committees be \$2000 per annum each.

The first resolution of the committee on "reducing the expenditures of the Board," being under consideration, the Ayes and Noes were called for, and were as follows :

Ayes—The Rt. Rev. the Bishops of New Jersey, Western New-York, South Carolina, Maryland, Rhode Island, New Hampshire, and Missouri; Rev. Messrs. Baury, Cooke, Crocker, Hanckle, Jarvis, McVickar, Mead, Ogilby, Proal, Robertson, Van Ingen, and Wainwright; and Messrs. Aertsen, Chambers, Cushman, Gardiner, Morgan, Newton, and Wharton—26.

Noes—The Rt. Rev. the Bishops of Virginia, Vermont, Ohio, Missionary in the North-West, Louisiana, Georgia, Delaware, Assistant of Virginia, Massachusetts, and Missionary in the South-West; Rev. Messrs. Allen, Anthon, Balch, Bedell, Burgess, R. B. Croes, Cutler, Halsey, Henderson, Irving, Jones, Neufville, Richmond, Tyng, Turner, Vinton, Walker, and Whitehouse; and Messrs. Appleton, Curtis, De Peyster, Memminger, Rogers, Sands, Winston, and Woolley—36.

So the resolution was negatived.

The Rt. Rev. the Bishop of Georgia offered the following resolution, which, on motion of the Rev. Mr. Cooke, was laid on the table :

Resolved, That, provided a special committee be appointed by the General Convention for the Missions which have a Bishop at their head, the Treasurer of the Foreign Committee shall hold, subject to the draft of such committee, all the monies specially appropriated to the Missions whose Bishops shall desire a connection with that committee, and a *pro rata* share of the unappropriated monies cast into the treasury of the Church.

On motion, it was

Resolved, That the Board do now adjourn, to meet again, to-morrow, at 7 o'clock P. M.

October 21st, 7 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Missionary in the North-West, and the Bishops of Maryland, and New Hampshire; Rev. Messrs. Allen, Balch, Halsey, Jones, Smallwood, and Whitehouse; and Messrs. Collins, De Peyster, Morgan, Rogers, and Woolley.

The Rt. Rev. the Bishop of Maryland, being the senior Bishop present at the opening of the meeting, took the chair.

Prayer was offered by the presiding officer.

The night session of the House of Clerical and Lay Deputies of the General Convention having prevented the attendance of many members of the Board, it was, on motion of the Rev. Mr. Balch,

Resolved, That the Board do now adjourn, to meet to-morrow at 5 o'clock P. M., in St. John's Chapel, and that notice to this effect be given to the House of Bishops and the House of Clerical and Lay Deputies, through their presiding officers.

ST. JOHN'S CHAPEL,

October 22d, 7 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of New Jersey, the Missionary in the North-West, Michigan, Louisiana, Western New-

York, South Carolina, Maryland, Georgia, Delaware, Massachusetts, Rhode Island, New Hampshire, and Missionary in the South-West; Rev. Messrs. Allen, Balch, Baur, Bedell, Burgess, Burroughs, Cooke, Crocker, Croswell, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Irving, Jarvis, Jones, McVickar, Mead, Neufville, Noble, Richmond, Robertson, Smallwood, Sherwood, Van Ingen, Wainwright, Whitehouse, and the Secretary; and Messrs. Aertsen, Chambers, Collins, Cushman, De Peyster, Huntington, Morgan, Newton, Rogers, Winston, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last two meetings were read and approved.

On motion of the Rev. Mr. Van Pelt, Secretary of the Board, it was

Resolved, That, for the future, the Annual Sermon before the Board be preached on the morning of the first day of its session.

The order of business—being the second resolution connected with the report of the committee on “reducing the expenditures of the Board”—was taken up; whereupon, on motion of Mr. E. A. Newton, it was resolved to strike out therefrom the words “in the old dioceses.”

After discussion, the question being taken on the resolution, as thus amended, it was negatived.

On motion of the Rt. Rev. the Bishop of New Jersey, it was resolved to strike out from the third resolution of the report of the same committee, all that follows the word “resolved,” and substitute in lieu thereof the following: “That, in consideration of the peculiar circumstances of the case, the Treasurer of the Domestic Committee be directed to pay the Rt. Rev. the Bishop of Illinois a salary of one thousand dollars per annum, in quarterly payments.”

The resolution offered by the Rt. Rev. the Bishop of Georgia on the 20th inst., having been called up and discussed, was with-

drawn by the mover, but subsequently, on motion of the Rev. Dr. Mead, renewed.

The following resolution was submitted by the Rev. Mr. Cooke, and, on his own motion, laid on the table :

Resolved, That, hereafter, the sums specially appropriated for any Foreign Mission shall in no case be used for any other purpose than that for which they were designed.

On motion of the Rev. Mr. Balch, it was

Resolved, That the Board do now adjourn, to meet again in this place on Monday, the 25th inst., at 5 o'clock P. M.

October 25th, 5 o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of New Jersey, Tennessee, Missionary in the North-West, Michigan, Western New-York, South Carolina, Maryland, Delaware, Massachusetts, Rhode Island, and Missionary in the South-West; the Rev. Messrs. Allen, Anthon, Baur, Bedell, Burroughs, Cooke, Crocker, R. B. Croes, Cutler, Edson, Halsey, Hanckle, Irving, Jarvis, Jones, McVickar, Mead, Neufville, Noble, Richmond, Robertson, Van Ingen, Walker, Whitehouse, and the Secretary; and Messrs. Aertsen, Collins, Cushman, De Peyster, Huntington, Memminger, Morgan, Newton, Rogers, Sands, Winston, and Woolley.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

The resolution, renewed by the Rev. Dr. Mead on the 22d inst., was called up, and, after discussion, withdrawn by the mover.

The resolution, laid on the table at the last meeting by the Rev. Mr. Cooke, was called up, and, after discussion, withdrawn by the mover.

The following resolutions, on motion of the Rev. Dr. Mead, were adopted :

Resolved, That the proceedings of this Board, attested by its Secretary, be referred to that officer and the two Secretaries and General Agents, for publication.

Resolved, That the proceedings of the Board be printed in the "Spirit of Missions," and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

On motion of Mr. E. A. Newton, it was

Resolved, That the next Annual Meeting of this Board be held at Grace Church, in the city of Providence, on Tuesday of the week preceding the Annual Meeting of the Trustees of the General Theological Seminary, at half past 10 o'clock A. M.

On motion of the Rev. Dr. McVickar, the following resolution, laid on the table at a previous meeting, was called up, and, after discussion, adopted :

Resolved, That San Francisco be recognized as a Missionary Station of this Board.

On motion of the Rev. Dr. Mead, it was

Resolved, That it be recommended to the Bishops of the Church to appoint Advent Sunday, November 28th, for a collection in behalf of Domestic Missions ; and if in any case the proposed collection should interfere with stated parochial arrangements, then that a collection, or contribution, be made in such parishes on some other day, as near the time proposed as shall be consistent with such parochial arrangements.

On motion of the Rev. Dr. Neufville, it was

Resolved, That it be recommended to the Bishops of the Church to appoint the first Sunday after Epiphany, January 9th, for a collection in behalf of Foreign Missions ; and if in any case the proposed collection should interfere with stated parochial arrangements, then, that a collection, or contribution, be made in such parishes on some other day, as near the time proposed as shall be consistent with such parochial arrangements.

On motion of the Rt. Rev. the Bishop of New Jersey, it was Resolved, That it be referred to the Domestic Committee, with power, to appoint the Rev. Thomas Cook Missionary to the Germans in the city of New-York, having especial reference to the Jews, with a salary of five hundred dollars per annum, to be appropriated out of funds which have been, or shall be received for this purpose, and for Missions to the Jews.

On motion of the Rev. Dr. Mead, it was

Resolved, That the Board do now adjourn, to meet again tomorrow, at 5 o'clock P. M.

October 26th, 5 o'clock P. M.

The Board met.

Present : The Rt. Rev. the Bishops of New-Jersey, Missionary in the North-West, Michigan, Western New-York, South Carolina, Maryland, Delaware, Rhode Island, and Missionary in the South-West ; Rev. Messrs. Allen, Cooke, Croswell, Cutler, Edson, Halsey, Hanckle, Irving, Jarvis, Jones, McVickar, Mead, Noble, Richmond, Robertson, Wainwright, Walker, Whitehouse, and the Secretary ; and Messrs. Aertsen, Appleton, Collins, Huntington, and Winston.

The Rt. Rev. the Bishop of Michigan, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the roll was called, and the minutes of the last meeting were read and approved.

On motion of the Rev. Dr. McVickar, it was

Resolved, That the Missionary Station at San Francisco be placed under the care of the Foreign Committee.

The Rt. Rev. the Bishop of New Jersey read a communication, addressed to one of the Bishops of the Church by a lady in Philadelphia, in relation to the establishment of a Theological Seminary for the education of colored clergymen at Bexley, in Africa ; which, on motion of the same, was referred to the Foreign Committee.

The Rt. Rev. the Bishop of New Jersey laid before the Board a communication from Mr. Joseph Podbielski, M. A., late Pro-

fessor of Philology in the College Zolibord, in Warsaw, in relation to the importance of the American Protestant Episcopal Missions in European Turkey; which, on motion of the same, was referred to the Foreign Committee.

On motion of Mr. Collins, it was

Resolved, That when the Board adjourns, it will adjourn to meet again to-morrow, at half past 6 o'clock P. M.

On motion, the Board adjourned.

October 27th, 6½ o'clock P. M.

The Board met.

Present: The Rt. Rev. the Bishops of North Carolina, New Jersey, Missionary in the North-West, South Carolina, Maryland, Rhode Island; Rev. Messrs. Balch, Burgess, Cutler, Halsey, Irving, Jarvis, Jones, Lee, Mead, Noble, Van Ingen, Wainwright, Wyatt, and the Secretary; and Messrs. Chambers, Morgan, Newton, and Rogers.

The Rt. Rev. the Missionary Bishop in the North-West, being the senior Bishop present at the opening of the meeting, took the chair.

After prayer by the presiding officer, the Secretary presented and read the following list of the Members of the Board, elected by the General Convention for the next three years, officially communicated by the Secretary of the House of Clerical and Lay Deputies:

Rev. A. H. Vinton, D.D.
 " Harry Crosswell, D.D.
 " N. B. Crocker, D.D.
 " H. J. Whitehouse, D.D.
 " J. M. Wainwright, D.D.
 " P. A. Proal, D.D.
 " J. D. Ogilby, D.D.
 " Benjamin Dorr, D.D.
 " A. C. Coxe.
 " W. E. Wyatt, D.D.
 " Christian Hanckle, D.D.
 " J. W. Cooke.
 " H. W. Lee.
 " M. H. Henderson.
 " William Suddards.

Rev. Thomas Atkinson.
 " G. W. Woodbridge.
 " Wm. A. Smallwood.
 " Edward Neufville.
 R. H. Gardiner, Esq.
 William Appleton, Esq.
 S. H. Huntington, Esq.
 Joseph Sands, Esq.
 R. B. Aertsens, Esq.
 G. M. Wharton, Esq.
 L. R. Ashhurst, Esq.
 Hon. E. F. Chambers.
 " J. B. Eccleston.
 Josiah Collins, Esq.
 C. G. Memminger, Esq.

On motion of the Secretary, it was

Resolved, That the calling of the roll be dispensed with.

The minutes of the last meeting were read and approved.

On motion of the Rev. Dr. Mead, it was

Resolved, That the Board now proceed to elect its Committees and Officers.

The Rev. Dr. Mead nominated the Rev. P. P. Irving as Secretary and General Agent of the Foreign Committee, and the Rev. C. H. Halsey as Secretary and General Agent of the Domestic Committee.

On motion of the same, it was

Resolved, That the following persons be re-appointed members of the Domestic Committee :

Rev. H. Anthon, D.D.	D. A. Cushman, Esq.
" L. P. W. Balch.	G. C. Morgan, Esq.
" Lot Jones.	J. D. Wolfe, Esq.
" J. McVickar, D.D.	B. L. Woolley, Esq.

On motion of the same, it was

Resolved, That the following persons be re-appointed members of the Foreign Committee :

Rev. G. T. Bedell,	L. Curtis, Esq.
" B. C. Cutler, D.D.	J. F. De Peyster, Esq.
" S. H. Turner, D. D.	R. B. Minturn, Esq.
" S. H. Tyng, D.D.	F. S. Winston, Esq.

On motion of the same, it was

Resolved, That the Rev. C. H. Halsey be re-appointed the Secretary and General Agent of the Domestic Committee.

On motion of the same, it was

Resolved, That the Rev. P. P. Irving be re-appointed the Secretary and General Agent of the Foreign Committee.

There being no other business before the Board, it, on motion, adjourned *sine die*.

Attest :

P. VAN PELT,
Secretary.

APPENDIX.

LETTER FROM THE RIGHT REV. W. J. BOONE, D. D., MISSIONARY BISHOP TO CHINA, TO THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN GENERAL CONVENTION.

Shanghai, May 4th, 1847.

Rt. Rev. & Dear Brethren :

Separated at such a distance as I am from you, I can only be with you in spirit, when you assemble together to consult over the interests of that branch of Christ's Church of which we are members. My earnest prayer is, that He, "who by his Holy Spirit did preside in the councils of the blessed Apostles," may be with you, to direct you in all your counsels, and guide you in all your acts, to do that which shall be for the advancement of his glory and the welfare and honor of his Church.

I pray you, brethren, in the midst of your prayers and deliberations to remember, that spreading out from that branch of the Church, the special culture of which is committed to you, there is one tendril that has reached as far as China, that claims your fostering care.

With a view of keeping alive a sense of this connexion, and of entreating your advice on such matters in the practical administration of my diocese as may be of permanent and general interest, I propose (D. V.) to address to you, at each General Convention, a letter of fraternal salutation, craving your aid and counsel in said matters.

From my reports to the Board of Missions and the General Convention, you will learn the circumstances of the Mission, and will sympathize with me in my lack of laborers in so great a field, by a series of wonderful acts of the Divine Providence so remarkably prepared for the reception of our labors. On this point, I must entreat that you will aid the Foreign Committee in procuring suitable men to send to my assistance. Our school promises well, but it must be many years before we shall have the satisfaction to see any of its members stand forth as heralds of the Gospel.

Another subject, which has occupied much of my thoughts, and caused me much anxiety the last year, is the translation of the Prayer-Book.

We have enough now printed and in manuscript for our present wants, and I am not anxious to press on with this work, until I can secure some co-operation, and we have (at the least) an approved version of the New Testament. I have been very anxious to engage the English Church in the preparation of a Common Prayer-Book with ourselves for the use of the Chinese. My correspondence with the Prayer-Book and Homily Society will

best make you acquainted with my wishes and with the views that are entertained in England on this subject. I will request the Secretary of the Foreign Committee to furnish you with a copy of the part forwarded to them, and herewith transmit a copy of the last letter I have received.

I am greatly mistaken if you do not agree with me that it is a subject of much interest. If we cannot agree with our brethren from the English Church in making the same selections, it will still be a great point gained, to agree in the translation of what shall be common to us both. In the present state of divided opinion which exists among the missionaries in China, if we proceed without consultation, our translations may differ in the words used for God, Holy Spirit, Mediator, &c., &c. So far as I can see, there need be no difficulty in the Morning and Evening Services, or in any of the occasional offices, except those for the Administration of the Lord's Supper and the Burial of the Dead. I suppose that we would be unwilling to go back to the English form in either of these Services. I crave your advice as to any concessions that it may be advisable for us to offer; it *being distinctly understood*, that no one in China or elsewhere has any power to consent to any arrangement involving *the least concession*, further than to send it with a faithful account thereof to the General Convention of our Church, to await its decision before any final action can be had. My correspondence hitherto has been only with the Prayer-Book and Homily Society, which has no power in the premises, but I think the English bishops should be written to on the subject. I have not as yet addressed any of them, wishing first to consult with you.

Allow me to recommend that you appoint a committee to correspond with them on this subject, and to request that said committee will kindly communicate to me the correspondence that may be had.

In the mean time, favor me, dear brethren, with your views on the whole subject. I esteem it a great privilege to have such a body to whom I can apply for counsel in the conduct of the great work committed to me by my Divine Master. To move in all important matters, affecting the interests of the future Church in China, with the advice and concurrence of my brethren in the Episcopate, appears to be the only course that promises stability to that, which it may please God to effect by me, towards the establishment of a branch of His Church in China. My successor may well set aside decisions and acts that may be the fruit of my individual wisdom, but I may trust that he will pause before he overturns anything that has been established with such deliberation. Let not then, I pray you, the many interesting and agitating questions that call for your decision, prevent your aiding me in this interesting matter, now referred to your brotherly advice.

Allow me, dear brethren, as one who has been looking on the agitated arena in which it has been your painful duty to be called to act, from a distance that may well be supposed to allow of more calmness than those can possess who are in the midst of the turmoil, to make, in conclusion, one earnest request, and that without the imputation of presumption, or of an intermeddling in other men's matters.

I entreat you, dearly beloved brethren in the Lord, that when you come together to consult over the agitating questions to which I have alluded, that you will each strive as the servant of Christ, as a spiritual father in the family of our Blessed Redeemer, to bring to their consideration a sincere spirit of brotherly love, which shall admit of no strife, but who shall manifest most of the self-denying spirit of the Gospel in yielding most that belongs either to person or party to promote the welfare of Christ's Holy Church. Though far away, I have deeply sympathized with you in the trying duties you have been called upon to perform since we last met, and much pained at the arraignment of your whole body at the bar of public opinion, and the unkind imputations which have been cast upon so many of my dear brethren, so as to leave scarce one of your number unassailed. The Lord mercifully grant you rest from this strife of tongues. In Him may you all find peace, and in His service your abundant reward.

I am, Rt. Revd & dear brethren, affectionately and sincerely yours
in the Lord,

WM. J. BOONE,
Missionary Bishop, &c.

(COPY OF A LETTER.)

To the Right & everend Bishop Boone :

Prayer-Book and Homily Society,
Exeter Hall, London, 15th January, 1847.

Right Reverend and Dear Sir,—Your letter dated July 18th, 1846,* came to hand November 12th, and was acknowledged by the return of post, by the Visiting Secretary of this Society. The subject of its truly valuable and important contents, which has occupied so much of your time, and evidently occasioned you considerable anxiety of mind, has since engaged much of the attention of the Committee and other friends of the Prayer-Book and Homily Society.

In order to form a deliberate opinion on the several points referred to in your letter, the Committee directed copies of it to be sent not only to all its members, and the Vice-President and Governors of the Society, but also to several distinguished persons, both of the clergy and the laity, whose counsels were likely to assist them in forming their decision.

The President of the Society and the committee sincerely thank you for the frank and full announcement of your wishes; and they earnestly sympathise with you in your desire, that all in China who may be gathered into the Christian fold, under God's blessing, by the labors of missionaries from the English and American Episcopal Churches, may ultimately unite and form one Church in that vast empire. And they believe, *if it is found practicable*, the use of a common liturgy by missionaries of both Churches, will do more, under the divine blessing, to effect this desirable result than any other means that can be devised. Thus far, therefore, they cordially agree with you, in your expressed desire and opinion.

* For the previous correspondence on this subject, see Appendix to Journal of Board of Missions, June, 1847.

But, “*How can this object be effected without a compromise of principle ?*” This question led the Committee to examine some of the differences that exist in the Prayer-Books of the English and American Churches ; and they have directed us to forward a statement of those differences for your consideration.

In the 4th paragraph of your letter, you have expressed, *first*, your “wish, that it should be distinctly understood, that you do not propose a new Prayer-Book be made, or *any new matter introduced.*” *Secondly*, and *thirdly*, you proceed to say, that, “you conceive that an excellent and most suitable Service for the use of the Chinese Christians may be prepared from what is common to both Prayer-Books, translating them in the order in which they stand,” and “you think that *portions* of the Morning Service of both Churches *may be omitted* without impairing the beauty and proportion of the Service, and certainly without the shadow of a change with respect to the doctrines of the Church.”

In reference to the *first* part of the aforesaid paragraph, the President and Committee of the Prayer-Book and Homily Society will be thankful to be informed, whether this observation refers only to the Prayer-Book of the Church of England ? With respect to the second and third parts of the same, we beg leave to say, that a few copies, as a specimen of the Morning and Evening Services, in Chinese, will shortly be forwarded to you, and you will oblige the Committee by erasing with pen and ink such parts as you propose shall be omitted in the Services to be used by your missionaries. Such a book will, of course, in the event of its adoption, be printed simply as “*Portions*” of the Book of Common Prayer.

Again : in reference to the question which concludes the 6th paragraph of your letter, namely, “Shall they, (that is, English and American Churchmen,) *agree in this selection*, or *act independently* and each select for themselves ?” We beg leave in noticing this question, to request that you will be pleased to point out the portions of the Morning and Evening Services *which you desire to retain*, by marking the book as suggested above, and by forwarding the same to us ; and the Committee will be farther obliged by your informing us by letter, whether those portions so retained are to remain, unaltered, as translations from the *English* Prayer-Book.

Those parts of the Prayer-Book of the Church of England, called by us *State Services*, we never introduce into a foreign translation of this book, it being considered that they are wholly inapplicable. It will be a happy thing, also, that the Chinese people shall be taught and assisted by Christians, to pray for their “*Emperor !*”

In the matter of “*translation*,” we are perfectly of one mind with you, that *it is very important*, that the selections of the Prayer-Book made for the use of the missionaries in China, should AGREE in the translation in all *those portions* which are the same in the vernacular tongue of the two countries, even should it be finally settled that members of the two Churches act independently, and select for themselves. In respect to the tenth paragraph of your letter, we agree with you in opinion, that an approved version of the Bible must precede a standard version of the Prayer-

Book. We have reason, by the latest communications from Hong Kong, to hope that the missionaries have nearly completed the translation of the New Testament; but it must be a considerable time before even this part of the Word of God can be so considered and approved in Europe and America, as to answer the purpose of a foundation for a standard version of the Prayer-Book. Still much longer, we fear it will be, ere we can hope for the establishment of a native Episcopal Church in China; but the cordial co-operation of English and Americal Episcopalians seems to be one of the steps most likely, under the good providence of God, to lead to this blessed consequence. This question, therefore, may, for the present, be postponed, and it remains for us to consider whether we should suspend all printing, or endeavor to make the best use of the materials in our hands, though imperfect? The Committee strongly incline to the latter proposition. In the mean time, it is desirable that the translation of the book should be improved as opportunities occur, and corrected as new editions of it may pass through the press. The testimonies of missionaries in various parts of the world have showed that the Book of Common Prayer, under the divine blessing, has been the means of *instruction*, as well as that of devotion. The advice given in your letter of the 29th April, addressed to the Rev. G. Smith, of the Church Missionary Society, came too late to stop the printing of Dr. Morrison's corrected Prayer-Book, as great part of the expense of the edition had already been incurred. The Committee will thankfully receive three or four copies of *your* translation of parts of the Morning and Evening Prayers, which you propose to print for your own use, if you will kindly oblige them with such a gift. We beg leave to inform you, Right Reverend and dear sir, that the Constitution of the English Church, and the laws of this realm, will admit of *no alteration* of the Book of Common Prayer; and that all clergymen and Episcopally ordained missionaries of our Church, at home or abroad, are required to use the same in accordance with the act of uniformity. To use selections or portions of the Prayer-Book, in a foreign language, unaltered, *i. e.* faithfully translated from the *English Liturgy*, we apprehend, is a distinct and perfectly allowable matter.

For the history and origin of the Prayer-Book and Homily Society, we beg leave to refer you to the reports of its proceedings, some of which we forward; and will only *here* call your attention to the first two laws, which exhibit the constitution of the Society, and by which you will perceive that its principles are based on the constitution of the Church, and the laws of England, in reference to these books; and that hence it becomes the duty of this Society to be careful that its translations of the Book of Common Prayer, into foreign languages, be faithfully made according to the *English* version, so far as the idiom of the language will admit.

1st. "This institution shall be designated the 'Prayer-Book and Homily Society,' of which the object shall be to circulate, both at home and abroad, and particularly in Her Majesty's navy, and among merchant seamen and boatmen, by agents or otherwise, in the vernacular tongue and in foreign languages, without note or comment, either in a complete state or in por-

tions, the Book of Common Prayer, and the Homilies of the United Church of England and Ireland, and other works set forth by authority."

2nd. "All entire copies of the Book of Common Prayer issued by this Society, in the vernacular tongue, shall contain the thirty-nine Articles of Religion, the Ordination Services, and all other offices of the Church. The same rule shall apply to all translations of the Prayer-Book into foreign languages, as far as may be practicable; but this regulation shall be considered as not precluding the circulation also of any distinct parts or portions of the Prayer-Book, for family or other use, either in the vernacular tongue or in foreign languages, or of parts or portions of the Homilies, or of any other works set forth by authority."

We here insert a copy of the resolutions which were unanimously agreed upon at a special meeting of the Committee and friends of the Society, three of whom have been residents in China, held at Exeter Hall, December 9th, 1846—the Right Hon. Lord Bexley, President, in the chair.

A considerable number of letters were received from the friends of the Society, to whom a circular had been addressed, enclosing a copy of your letter, which were read in Committee; and all those friends agreed with the Committee in their admiration of the truly Christian spirit, as well as the ability, displayed in it, and the great importance of the various topics to which it refers. The Committee were, however, of opinion that they could not venture to deviate from the strict letter of the original constitution of the Society, which was framed without any view to such a contingency as in this case has arisen. They, therefore,

Resolved, *First*, "That this Society, according to its *existing constitution*, is not competent to make any concession with regard to the Liturgy of the Church of England, which is established by convocation and the laws of the land."

Secondly. "That the Society very thankfully acknowledges the spirit of true Christian love, and the feeling of the need of unity between the American and English Episcopal Churches, which have engaged the attention of Bishop Boone, and caused him to make such a proposal as his letter contains. And the Society will feel much indebted to Bishop Boone to inform them, whether such a selection from the English Liturgy could not be made by him as might be used by baptized converts in both Churches? It not being consistent with this Society's constitution to circulate the standards of any other Church but that of the United Church of England and Ireland."

Ecclesiastical history furnishes so many examples in which very incorrect translations, and even much more imperfect means of instruction, have, by the divine blessing, been made effectual to the salvation of souls, that we cannot regret the circulation, which we, as well as other Societies, have given to Dr. Morrison's translations; especially as their doctrinal accuracy is allowed, even by those who object to them as wanting idiomatic propriety. The Committee, therefore, resolved,

Thirdly. "That the Society proceed with the printing of the corrected

edition of Dr. Morrison's translation of the Liturgy in Chinese, and that the 'portions' now ready for the press, and those in the course of printing, be sent to Bishop Boone and others, for their approval or correction; and that 250 copies of the different portions, as prepared for the press, be printed for this purpose."

We DEEPLY FEEL your heart-stirring observations, contained in the ninth paragraph of your letter, in reference to the *enemies* which you, Right Rev. and dear sir, and the missionaries in China, have to contend against; and we earnestly pray God to grant grace to enable you to endure all your trials, and to "triumph in Christ," the great Head of His Church. Christ is our strength; faith in Him giveth the victory: "More are they that be for us than all that be against us." Most gladly shall we rejoice if *you* find that you can co-operate with us. We trust that you will kindly take our circumstances into your very deliberate consideration. Our hearts are with you for union of effort in *Jehovah's cause*, and we remember the promise given to the Saviour,—"*The heathen shall be thine inheritance, and the uttermost parts of the earth thy possession.*" The love of Jesus overshadows His Church and all her faithful ministers; His love is everlasting! That love was most mercifully manifested when He offered His fervent prayer for His ministers, and for the members of His universal Church; (see John xvii., 15—22,) I pray not that thou — but — from evil — Neither prayed I for these alone, but — &c.

With the assurance of the high respect of our President and Committee for you personally, and their best wishes for the success of your momentous labors, and with our united prayer for the fulfilment of the petitions of our merciful Mediator on behalf of His Church, through the love of God the Father, and by the power of the Holy Spirit,

We beg to subscribe ourselves, Right Reverend and dear sir,

Your respectful and faithful servants,

FRANCIS DOLLMAN, *Secretary.*

THOMAS SEAWARD, *Visiting Secretary.*

REPORT OF THE RIGHT REV. W. J. BOONE, D. D., MISSIONARY
BISHOP TO CHINA, TO THE GENERAL CONVENTION, 1847.

*To the Bishops, Clerical and Lay Deputies of the Protestant Episcopal Church
of the United States, in General Convention assembled:*

Shanghai, April 28th, 1847.

Dear Brethren,—In making my first report to you, I would devoutly and thankfully acknowledge the mercy and goodness of God in preserving us on the deep, and bringing us in safety to this distant point of our destination. And our experience of the divine goodness on land, as well as at sea, demands the tribute of our grateful thanks. Although residing in the midst of the heathen, we have lived at this place in all the peace and security that we could have enjoyed at home. There has never occurred at this post, whatever troubles may have existed elsewhere, a single cir-

cumstance to interrupt the harmony between the Chinese and foreigners. Owing to this circumstance, our field has been one of great encouragement, and we have had to encounter comparatively but few difficulties and perplexities.

Our greatest discouragement has arisen from the reluctance of our candidates for orders and younger clergy to join us in our work, and from the loss of so large a portion of the small number who had connected themselves with the Mission. Mr. Woods and Mr. Graham have both left us, in consequence of the failure of their health. The particulars of both these cases I have reported fully to the Foreign Committee, and to the Board of Missions.

In my recent report to the Board of Missions, I have stated so much at large all the matters relating to our Mission, that I shall, as the state of my health forbids my writing much, content myself for the present with a brief statement of my "proceedings and acts," as required by canon.

When at Hong Kong, by request of Rev. Dr. Stanton, British Chaplain, I confirmed sixteen persons.

At Shanghai, I have baptized five infants and one adult. The latter is the first fruits of our Mission from among the Chinese. I have solemnized one marriage, and attended two funerals. The Lord's Supper is administered on the first Sunday of every month at my house. The present number of communicants is seventeen. The amount of alms collected at the Communion the last year, is \$120; which, as none of our communicants are in need of charity, is distributed to the aged, widows, and infirm, who attend our Chinese Services. Public Service is held at the British Consulate every Sunday, which is sustained by the Rev. Mr. McClatchie, a missionary of the Church of England, Mr. Sytle and myself. This service is a very important one, and we feel bound to sustain it; but we hope to transfer it to other hands soon, as a parish has been recently organized at this place, under the name of Trinity Church, Shanghai; and a rector, it is expected, will arrive early in the next year, from England. At the request of the British Consul (who is one of the communicants of the Chapel in my house,) I drew up the resolutions, which were passed at the public meeting held for organizing the parish, and was requested to act on the committee for superintending the building of the church, and also on that for writing to England for a clergyman. The church we hope to have completed in six months. This parish, if blessed with the services of a truly pious and devoted man, will afford us most efficient aid in our work, and relieve us from the care of an English Service on Sunday.

Our school continues to prosper. It numbers at present thirty-two. We feel now very much the need of a male superintendent. I trust the Committee will soon be able to send the layman and two additional female teachers I have requested.

The Sunday Services for the Chinese are sustained, as mentioned in my report to the Board. Last year I translated, from the Prayer-Book, the Morning Service, the Baptismal and Confirmation Offices, and the Service

for the administration of the Holy Communion. I prepared also a Catechism for the use of candidates for baptism.

I have had a correspondence with the Prayer-Book and Homily Society of England, on the subject of a translation of the Book of Common Prayer into the Chinese language, to be used by both the missionaries of the English and American Churches. A copy of this correspondence I will, D. V., send to the House of Bishops, and request their advice in the premises.* The missionaries are all in good health, and are diligently engaged in the performance of their respective duties. My own health continues precarious, but I trust it is improving.

Our position and duties imperatively call for a great increase of laborers. May the Great Lord of the Harvest send forth an efficient corps of able and devoted laborers into this portion of his vineyard.

I am, dear brethren, sincerely yours, in the Lord,

WM. J. BOONE,

*Missionary Bishop of the Protestant Episcopal Church of the
United States in China.*

BISHOP SOUTHGATE'S REPORT.

To the General Convention of the Protestant Episcopal Church in the United States of America.

In presenting my first Triennial Report to the General Convention, I acknowledge with gratitude the goodness of God, which has preserved this Mission amidst the fiercest attacks of its enemies, increased, in the hour of need, the number of its friends, and crowned its labors with an evident blessing. I now proceed to state, with as much brevity as possible, what have been the works of the Mission during the last three years.

At the request of the Foreign Committee, in which several of the Bishops, then present, concurred, I spent five months, following my consecration, in presenting the claims of this Mission to the Church. With one or two exceptions, my agency was received with unvarying kindness and cordiality, and the fruits of it are still visible.

I left the United States in May, 1845, and arrived in this city in July. The present Report, therefore, embraces only two years of missionary labor.

Immediately upon my arrival, I presented to the Greek and Armenian patriarchs, translations of the letters commendatory with which I had been kindly furnished by our venerable Presiding Bishop. The translations were in Greek and Armenian. By both these Patriarchs I was received with unmingled respect and cordiality, and the character of our intercourse up to this time has been the same. The letter to the Greek Patriarch

* Published in the Appendix to the Report of the Foreign Committee; Journal June Meeting. 1847.

was laid, in due form, before the Episcopal Synod; and I presented, at his holiness's request, a copy of our Prayer-Book, in Greek, for his better information concerning our Church.

Another copy of the Presiding Bishop's letter was sent, in Arabic translation, to the Syrian Patriarch in Mesopotamia, with a communication from myself. I received, in due time, his friendly congratulations and salutation.

My intercourse with these three Patriarchs has been uninterrupted, though confined, from the direction which our labors have providentially taken, more to the Armenian and Syrian than to the Greek.

Within the last year it has been extended to the Nestorian, or Syro-Chaldean Patriarch, who has received, with great kindness and confidence, the presbyter whom I have sent to that country, and has entered heartily into all his plans of usefulness.

I am thus, at the end of the first two years of my Episcopal residence, in friendly relations with four of the principal Patriarchs of the East. I ought, perhaps, to add, that two of those to whom I first addressed myself, have since died. They are the Greek and Syrian Patriarchs. The same relations are now maintained with their successors.

Besides the Patriarchs, I am in correspondence and relation with a large number of bishops, clergy, and principal laymen of the Oriental Churches, and this correspondence has reference solely to the welfare and improvement of their respective Churches. I have been freely consulted in their plans of usefulness, have myself offered suggestions where I thought they would be of benefit, and have aided them in such ways as seemed to promise the greatest utility. These labors have already met, in part, their reward. My suggestions have often been adopted, and the aid which we have rendered has been perceptibly blessed to the growth of knowledge, the advancement of wider and more correct ideas of religious truth, and the cultivation of a spirit of fraternal confidence and love.

It would consume too much of the time of the Convention if I were to go into full details on this subject. But it may not be amiss to refer to one of the leading objects of my attention under this head. The eye of the Church has been directed to the present state of things among the Armenians. I have had an active and anxious part in what has transpired. In reporting to our own Church, I conceive it to be necessary only to refer to what has immediately concerned our own Mission. A considerable number of Armenians have been connected with our Mission, either in service or in the intimate relations of Christian fellowship and brotherhood. It was important that, in a time of great agitation of doctrinal and ecclesiastical questions, they should not be compelled to accede to more than the Church of Christ, in the best and purest ages, has prescribed for Christian Communion. I have been happy in securing such terms for them, and in receiving the assurance of the Armenian Patriarch that his own views of official duty would not warrant him in prescribing any others. This is a positive fact, coming within our own immediate operations. His Holiness has farther assured me of his readiness to receive all upon the same Cath-

olic terms, and under this recognizance he has, through my instrumentality, admitted many who were alienated, and allowed many to remain who were not yet removed. All this belongs to the experience of our own Mission, and falls within the reach of our own operations. It is a matter of great joy and gratitude to me, that this Mission has been made effectual, in the hands of God, to the accomplishment of so great an object; and I would present it as alone sufficient to repay the labors of years. It is a matter of great moment, in the present divided state of opinion in the Armenian Church, that nothing should be done to contravene the exercise of a pure faith on the part of its members, that its limits, in a word, should not be defined so as to exclude those who admit the rule of our own reformation,—the universal reception, that is, in the purest days of the Church. There are many now in the Armenian Communion, who, while sound and faithful Churchmen, are zealous to see the work of the Lord advancing among their countrymen. Some have been seceders and have returned; but by far the greater part have adhered to their Church through every trial, and are among its most faithful and active members. These men are clustering more and more around this Mission, receiving their influences from it, and looking to it as presenting, in the Church which it represents, the best standard of a primitive faith and practice. These men will increase, and it becomes a matter of high importance that such should become the prevailing portion of the Church. They are already, I trust, too numerous and too influential in their position, to allow of the probability that terms less pure than those which we have lately secured, should be enforced in time to come. God alone knows the future; but it seems to our human eye, that the position which we, as a Church, have assumed here, is the only one which can save the Eastern Churches from rationalism and infidelity on the one hand, or a degrading superstition on the other; and I wish the Church to consider well the awful consequences of leaving or weakening our position at such a time as this.

The intercourse and correspondence which this position involves have been a labor of incessant anxiety and of considerable magnitude. Personal intercourse is the great lever of influence in the East. It is the true "preaching of the Gospel," and no other mode, I believe, will be found so efficacious. It is the great object in this country, which I must beg the Church ever to bear in mind, to raise up native agents, and I do not hesitate to say, that our influence will be greater for future generations, if we train thoroughly a few intelligent and pious men, than if we preach miscellaneously to whole congregations. It is the system which approves itself to the most experienced agents in modern missionary enterprises, and which you will find adopted in the most successful missions. It is the system which seems to be mainly depended upon in our Mission to China and our Mission to Africa, and it is one in which I cordially concur. It is founded upon the simple principle, that the work in every country must be done mainly and ultimately by native agents, and it is the only system which brings the missionary work within an available and comprehensible com-

pass. I have said thus much, because the true idea of Missions seems to be but imperfectly understood at home ; and an extravagant impression with regard to the efficacy and importance of "preaching," *in the popular sense of the word*, seems to prevail. That is the best preaching which lays the best foundation for the conversion of a nation to Christ, and that is most effectually accomplished where native agents, thoroughly fitted for the work, are raised up and sent forth. No one can understand the true theory of this Mission, unless he bears in mind such principles as these.

I have, therefore, given myself very much to personal intercourse, discussion and correspondence, and I see the better fruits of it in the enlarged knowledge and improved views of the many with whom I have been brought in contact. It has been my wish to extend this system farther, and to take under my own care a number of pupils, carefully selected, to be thoroughly trained for the various stations of usefulness which are now opening themselves in their Churches. A small number of pupils, limited only by our means, and two or three clergymen, have been under training in the Mission since my return, but this number might be greatly enlarged by an increase of funds. I have now proposed to begin the work more systematically, in the hope that the Board of Missions may be willing to add to our resources, for this purpose, the salary of one of our returned missionaries. This will put me in the way to establish, though at first on a small scale, a Seminary devoted to theological and other training, for the purpose of raising up native agents, as before said, for the work to be done in the Eastern Churches. I have commenced with one pupil, in addition to another student already in priest's orders, and have engaged several others, in the hope of a favorable answer from the Board. This Seminary will be of a strictly religious character, and theological instruction will be a part of the duty every day. I have sought in it the advice of several native friends, Patriarchs and others, but the institution will be solely under my guidance and direction. I could not resume the responsibility on any other terms, and the pupils must be bound to me for a term of years.

The number of pupils which have been connected with the Mission during the last two years has been about ten. They have been with us for different periods, and have been, in good part, supported by the contributions of members of the Mission. I have taken a position a short distance from town, as more suitable for the purpose which I have in view. I ask the attention of the Church, particularly, to this effort.

We have not, however, been deficient in the services of the Church. One of our first cares was to provide a Mission Chapel, which was set apart for religious uses by a special form, as it was not to be expected that it would always remain in our hands. Here we have had the daily services of the Church, and weekly communion, during a great part of the two years which have elapsed since my arrival. The service on Sunday evenings has ordinarily been in Turkish, and there has been preaching in that language when natives were present. The number of Oriental Christians who have attended at different times has been altogether consider-

able, but we have never aimed to compose a formal congregation of them. This I do not think expedient, especially in the present excited state of the Oriental mind, and I doubt whether it would be consistent with the principles upon which the Mission is based. I have always welcomed with gladness the presence of my Oriental brethren, and I shall never fail to speak to them a word in season when they come. I have also, in few instances, administered to them the Holy Sacrament when they have presented themselves for it, and I have known them to be in full communion in their own Churches, and worthy to be received in any Church on earth. This I have done upon the broad ground of Christian brotherhood. I should not dare, in ordinary circumstances, to refuse in such a case.

I have confirmed, in the Mission Chapel, two individuals, members of the English Church, at the request of the Bishop of Gibraltar. I have also baptized two children of American citizens. The services are now removed, with myself, to the country, where the congregation, consisting of Americans and a few natives, is as large as it was in town. Among them are four or five slaves, lately arrived from South Carolina, in the service of the Sultan. I have at present, being without the aid of a presbyter of our Church, only the services of Sundays and Holy Days.

When I commenced the Mission, in 1845, I had with me three American presbyters. Two of them have left on account of ill health, and the third is now on a visit to the United States. His return, if God please, is anxiously hoped for; but I have thought, with regard to the other vacancies, that it would be better, in the present low state of our funds, to fill them with native clergymen who have been converted from the Papal communion. Two such are now in the service of the Mission. Both of them have been formerly in the service of the Christian Knowledge Society of England. One of them is still supported for the rest of this year by that Society, and his support is pledged for the year to come. The other receives his stipend from our Church. I have thought that we may, in this way, be placed at no disadvantage by our loss of American clergymen. Both of these presbyters have been well trained in the doctrine of the Anglican Church. Their attainments are respectable, and both have an advantage, which no foreigner could ever so fully acquire, of a thorough knowledge of some one or more Oriental languages, to say nothing of their acquaintance with Oriental habits, and the peculiar genius of the Oriental mind. In a word, they are *Native Agents*.

One of these presbyters, after receiving in part an additional training in the Mission, has been sent by me to Mesopotamia, where he is engaged actively, and I hope successfully, in the duties of his mission. The Nestorian Patriarch has invited him to an interesting field of labor among his people in the mountains, but whether the unsettled state of the country will allow such a mission, is still a question. The prospect now is, that the whole of Kurdistan will speedily be subjected to the reign of the Sultan; in which case, that long distracted country may look for peace.

The other presbyter is still with me, engaged in teaching and receiving at the same time instruction from me. He has charge of all my Arabic

correspondence, which has now become extensive and important, and is employed in translating into Syro-Turkish an edition of the Psalms. I intend hereafter, if God will, to employ him in an important post in Syria.

The laborers of the Mission are, therefore, not reduced in number by the departure of those who have gone to America. A third, a Chaldean deacon, has been under partial training in the Mission, and will probably be permanently employed in it after his return from a journey on his own business, in which he is at present engaged.

I should be remiss in duty if I failed to acknowledge the services rendered to the Mission by a lady of Charleston, S. C., who has been with us the last two years, and has assisted in instruction without expense to the Mission, and has aided in other ways in the work committed to us.

I also render my acknowledgment of the value of the men who have been lost to us, and whose place I might not find it easy to supply from our own Church, whether as regards their mental qualifications or their adaptedness to this peculiar work.

The other laborers, who have been in the service of the Mission, have been our translator and a lay assistant, both Armenians, and both valuable and faithful in their respective departments.

Besides my correspondence with Orientals, I have maintained a heavy correspondence with clergymen, societies, and others in England and America. Did I not fear to encroach upon the valuable time of the Convention, I might add, from this correspondence, both Eastern and Western, extracts that would show, more clearly than my own details, some of the labors in which the Mission has been engaged. I will confine myself, however, to two communications, which I select from the mass, the one from His Grace the Archbishop of Canterbury, and the other from the Primus of the Scottish Episcopal Church, both which I subjoin to this report.

We have aided very largely Oriental schools. I have thought it our best plan, instead of attempting the establishment of common schools ourselves, to assist those of our native brethren which are springing into birth. For this purpose I have provided teachers in two instances, and have supplied text-books, maps, and other articles used in schools. Some have been bestowed here, and some sent into the interior. I have had the satisfaction of seeing them productive of good results in the better education of many who were before destitute of the means of instruction. I have given particular attention to the introduction of text-books in English for instruction in that language, and it is to me an interesting circumstance that two of the pupils whom I have promised to take into our seminary, are two who have shown themselves the most advanced in native schools, where their instruction has come wholly from our benefactions. I hope that, in this way, these schools, though yet very imperfect when compared with American institutions, may be the nurseries from which we may draw the best minds for higher and fuller instruction. Not less pro-

bably than 1000 pupils have been aided by our benefactions to native schools, and all, or nearly all, the text-books in English have been of a sound religious character, obtained from the Christian Knowledge Society of England.

I have also engaged quite largely in the distribution of books, both of our own publications and others. I have sent into the interior large numbers of Prayer-Books, in Arabic and Turkish, religious tracts and other works. Copies of the Scripture, our own publications, tracts in English from the Protestant Episcopal Tract Society, and Prayer-Books in various languages, have been sold or distributed here; many of these have also finally gone into the interior. I cannot estimate the exact number, but I suppose that not far from 2000 copies have been distributed and sold within the last two years. The Prayer-Books especially, in five or six different languages, have been valuable for this purpose, both as showing the character of our own Church, and giving, at the same time, the purest and most valuable religious instruction. The results of this effort cannot be fully known till the great day of account, but I have had, from many sources, thanks and expressions of satisfaction, which have not failed to cheer me with the hope that our labor has not been in vain. I have received from one patriarch the authority to translate into the modern language, for the use of his people, the Holy Scriptures, but I fear we are not yet ready for so great a work. I have distributed particularly to the clergy, where the prospect seemed fair for reaching in that way a greater number of souls. I have also endeavored, as far as was in my power, to make *all* my distributions in quarters where the greatest good was promised.

The translations which we have accomplished within the last two years, have been the following:

1. The Sermon of Bishop Seabury on Christian Unity, into Armenian, at the expense of the Protestant Episcopal Tract Society, and circulated with the sanction of the Armenian Patriarch.

2. A Treatise on the Anglican Branch of the Church of Christ, including the English, Scottish Episcopal, and American Episcopal Churches. This has been prepared by myself in English, and translated into Armenian at the expense of the Protestant Episcopal Tract Society.

3. The same, (nearly entire,) in Arabic.

4. The Succession of the Church of England, the Episcopal Church of Scotland, and the Protestant Episcopal Church in the United States of America, into Arabic. A copy of this in MS. has been forwarded to the Syrian Patriarch, at the same time with the letter commendatory of our Presiding Bishop, by the Syrian Bishop representing that Church in this city.

5. The American Communion Service, into Greek—the Prayer-Books distributed being translations of the Book of Common Prayer of the Church of England.

6. The same into Armenian, and the translation revised, under my eye, by the Armenian Patriarch's direction, by a learned Armenian.

7. The Prayer-Book itself, into Armenian, at the expense of the Christian Knowledge Society.

Of these there have been published the Sermon of Bishop Seabury, and the Prayer-Book in Armenian (all that our means would allow,) the former 500, the latter 1000 copies. The Treatise on the Church, in Armenian, is about going to press, having been carefully revised by a skilful hand. I should add that in this, as in other cases, the services of other individuals than those before reported as constantly in the employ of the Mission, have been used at different times.

The Prayer-Book has, doubtless, been our great work in this department. It is now in the hands of the binder, and I look forward to its distribution as a work, at this crisis, of the highest importance. It will be gratifying to the Church to know that it has been printed at an Armenian press, by permission of the patriarch. We point to such labors as a sufficient answer to the old objection, that we do not appear in our real character in the East. Wherever we go, we go with the Prayer-Book in our hand. We believe that our Church's character is there seen in lines of living light, and we desire that it may be known and read of all men. We seek no advantage, we crave no popularity, which may not come to us from the exhibition of our honest, Anglican and primitive standards. The Prayer-Book is our great expositor.

Another publication has been the Psalms in Syriac, issued by the Right Reverend the Bishop of the Syrian Church at Jerusalem, who has been for several years the representative of his Church in this city, and is now, by succession to the late Patriarch, the incumbent of the Syrian See of Antioch. He has aided us materially in our work so far as his own Church was concerned, and has been in constant friendly intercourse with us, up to the time of his recent departure for Mesopotamia. He is a man who, I trust, will be earnest in leading forward his Church in the way that is right, and I hope that the long and intimate intercourse which we have had together, and the frequent discussions of religious truth, will not have been lost in their influence upon him in his present high and responsible office. I have aided the issue of his edition of the Syriac Psalms, by means of a special donation from America. It will be interesting to the Church to know that this is one of the first two books, and the first portion of sacred Scripture, ever *printed* among the Syrians. The press itself was first introduced by my Right Rev. friend, the type cast and the press purchased by himself, and the press-work done with his own hands in issuing this edition. You will also be interested in learning that one-half of the edition was sent, by a special messenger, to be circulated among the ancient Syrian Christians of Hindostan.

The length to which my report has already run, prevents my entering upon other topics which I had intended to present to the Convention. I have, in great haste, amidst the pressure of other duties, written thus imperfectly. But I hope that the Convention will see in it the evidence of a signal blessing, when they consider the small means which have been used, and the feebleness of our number of laborers. I hope they will see in it the

evidence of the reward which is attached to faith, and reflect how much higher and wider might be the results, if our faith were more single and our efforts more united. Let us pray the Lord of the harvest to send forth laborers, and pray for ourselves that with one heart and one mind we may labor in the harvest, to the glory of His name and the salvation of souls.

I subjoin the two letters before mentioned, and remain the humble and obedient servant of the Church,

HORATIO SOUTHGATE,
*Missionary Bishop in the Dominions and Dependencies
of the Sultan of Turkey.*

Constantinople, Aug. 26, 1847.

No. 1.— (Copy.)

Lambeth, June 8th, 1846.

Right Reverend and Respected Brother :

I have received with great satisfaction your very clear and distinct account of the transactions which have taken place in the Armenian Church at Constantinople, and the measures which have been adopted by the Armenian Patriarch against those members of his communion who have set his authority at defiance, and been guilty of other irregularities.

Your advice on this occasion appears to me to have been highly judicious, and the Patriarch, in confining himself to the exercise of that authority which is vested of right in the ruling powers of every Christian community, and not proceeding to the extremities allowed by the government of the country, has placed himself in a more respectable position, and will probably succeed more effectually in restoring order and peace, than if he had resorted to penalties, which are now generally disapproved by all sober-minded and right-thinking Christians.

In communicating on this subject with the British ambassador, I think you have rendered an essential service to the interests of Christianity in the Turkish dominions—more especially as it led to an interview between his excellency and the Patriarch, which afforded the opportunity of making him acquainted with the actual state of things, and putting him on his guard against misrepresentations, which must always be expected in such cases.

It gives me pleasure to find that you approve of the sentiments in regard to non-interference in the internal concerns of the Eastern Churches, which were expressed in my public letter on the establishment of Bishop Alexander at Jerusalem.

I trust that this principle will always be duly regarded, and that the harmony now so happily subsisting between the United Church of England and Ireland, and her Episcopal sister in the United States of America, will continue forever, to the advantage of both Churches. It will afford

me pleasure to hear from you whenever you have anything to communicate.

In the mean time, I remain, with great regard and esteem, your faithful servant and brother,

[Signed,]

W. CANTUAR.

The Right Reverend Bishop Southgate.

No. 2.—(Copy.)

Aberdeen, 3d October, 1846.

Right Reverend and Dear Brother :

Having been in London early in June last, and paid my respects to the venerable Archbishop of Canterbury, his Grace intimated to me his having forwarded some days previously, to my address at Aberdeen, your most interesting letter to him, of date March 19, 1846, which after a little time came into my hands at Oxford, accompanied with the following kind note from the Archbishop, dated " Lambeth, June 8, 1846. Dear & R. R. Bp. At the desire of Bishop Southgate I transmit the enclosed to you. You will agree with me, I apprehend, in considering the bishop's mode of proceeding as very judicious, and in giving credit to the Armenian Patriarch for the moderation he has shown in the exercise of his powers. I have expressed my approbation to the bishop, whom I believe to be a very good and sensible man, and well qualified to open and maintain such an intercourse with the authorities of the Eastern Churches as may gradually tend to remove the prejudices which they may entertain against the Protestant Churches of the West, and produce in time an effectual desire of doing away with the corruptions which, to a certain degree, have obscured the light of pure religion in the East.

" I remain, dear and Rt. Rev. Bishop, your faithful brother and friend,

[Signed,]

W. CANTUAR.

" The Right Rev. Bishop Skinner."

On the 2d of July, after making a copy of the paquet, I returned it to his Grace, thanking him of course for his friendship, and stating—" Your Grace does me but justice in anticipating my hearty concurrence in the sentiments which you have so well expressed, in reference as well to the judicious proceeding of Bishop Southgate, as to the moderation in the exercise of his power, shown by the Armenian Patriarch. The intercourse of such a man as Bishop Southgate with the authorities of the Eastern Church must, one should imagine, be productive, under the divine blessing, of the most beneficial results, in gradually leading to the removal of those corruptions which obscure, as your Grace observed, the light of pure religion in the East. I shall take an early opportunity, on my return to Scotland, of placing this interesting letter before my Episco-

pal brethren, who, I am certain, will feel very grateful, as I do, both to you and to Bishop Southgate, for having put into our hands a paper of such interest."

On returning to Aberdeen on the 27th July, I found the affecting paper, dated Constantinople, April 17, (O. S.) 1846, which you did me the kindness to forward to me at the request of the Armenian Patriarch, and for which I beg that both you and the venerable Patriarch will be pleased to accept my best thanks. The details which the good man gives of the alleged persecution of Evangelical Armenians in Turkey, are so simply given, and bear on the face of them such incontrovertible evidence of their perfect truth and accuracy, as to excite at once one's sincere sympathy and commiseration.

It was not till the 3d September, that, on the bishops of our Church meeting in their annual Episcopal Synod, I was enabled to bring before them these very interesting documents. And an excerpt from their minutes will perhaps best convey to you and the worthy Patriarch, the expression of their sentiments on the subject.

"Bishop Skinner read to the Synod a copy of a letter from the Rt. Rev. Horatio Southgate, Bishop of the Protestant American Episcopal Church in Turkey, respecting an existing schism in the Armenian Church. The Synod express a deep interest in the matters referred to in Bishop Southgate's communications, and direct the Primus to acknowledge the receipt, and to express the sympathy of the Scottish bishops with the difficult circumstances in which the Patriarch of the Armenian Church appears to be placed."

May the divine blessing continue to wait upon your pious missionary labors, and to crown them with the desired success! I need not, I hope, add, that we of the Scottish Church feel a warm interest in the result; and that it would gratify us exceedingly, could you but find the requisite leisure, to be informed from time to time of your important proceedings; and especially of the issue of this troublesome affair of the Eastern Patriarch. For, believe me, I remain with much truth and sincere fraternal regard, my dear Bishop Southgate, your very faithful friend and brother,

W. D. SKINNER, D. D.

Bishop of Aberdeen, and Primus of the Scotch Episcopal Church.

The Rt. Rev. HORATIO SOUTHGATE,

Bishop of the American Episcopal Church in Turkey, Constantinople.

Third Annual Report of the Rt. Rev. HORATIO SOUTHGATE, D. D., Missionary Bishop at Constantinople, to the Board of Missions of the Protestant Episcopal Church in the United States of America.

As I have gone into detail in my report to the General Convention, which will probably be read in the hearing of most of the members of the Board,

it seems unnecessary to dwell again upon the various topics which are therein presented. I will, therefore, give a sketch of the Mission during the past year, with reference to other matters than those therein contained.

We have lost one member, the Rev. Mr. Taylor, since the date of my last annual report, and one, formerly a Syrian Papal priest, the Rev. Peter Hazzas, has been added to the Mission. Mr. Taylor's department, which was Arabic, is therefore well filled again. Another, the Rev. Michael Jemala, has been sent to Mossoul, where he is laboring faithfully among the little band of native Papal Christians there who have expressed their desire to be free from their allegiance to a bondage in which they have been long held. He writes me that his prospects are good, and that numbers resort to him for instruction. He has been requested to establish a school, and to bring into union the elements of a reformation which have gathered there. He is the only missionary laborer in the place. He has also been desired to go into the mountains, and I think it not improbable that such may be his course; but if it should be in our power to sustain another Papal priest of the Reformed party, who has desired to join us, Priest Michael may remain in the city, and his co-adjutor may go into the mountains. Another, a layman, but a man of considerable intelligence and well instructed, proposes also to join us, but it is doubtful whether our means will suffice for so large a body of laborers. Their work is more preaching, in a private and unostentatious manner, than any systematic effort as yet, but Priest Michael proposes to establish a regular service and to use a reformed Chaldean liturgy. He has requested from me clerical vestments and holy vessels, for the use of his Church, but I have not been able as yet to furnish them. I wait at present for a fuller detail of his plans. Priest Michael is well acquainted with our own Church, is a sound Churchman, and a man who much commended himself to us during his year's residence in Constantinople as a person of intelligence, sobriety and fervent piety. I hope great good from him, but we need a more vigorous system of means to carry on the work which he has taken in hand.

The Rev. Peter Hazzas, who is now with me, having been transferred to me by the Bishop of Gibraltar, is a scholar of high attainments in his own language, which is the Arabic. He is from the Papal Syrians, having been formerly secretary to their Patriarch, and trained in one of their principal monasteries. He is a man of reformed views, but of a more zealous and ardent temperament, ready to stand where Satan dwelleth, and eager ever for the contest with his old errors. He was brought to a knowledge of the truth through the instrumentality of a respected missionary of the Church Missionary Society. I propose hereafter to employ him, especially among the Papal Syrians.

I have thus done all that I could to resist the torrent of Romanism that seems running in upon the East, and I wish to call the attention of the Board to this particular subject. Romanism has certainly never been making so great efforts here as now. She has not only corrupted the literature of the Eastern Churches by the flood of Popish superstition which she has sent in upon them in her books, but she is now forming

alliances with the Sultan, which, however purely political on the one side, will be turned, on the other, to the advantage of Papal error. She has increased the number of her missionaries, and is introducing her hosts of monks and sisters of charity, to complete the work which political intrigues have begun. We must be up and doing, or the field is lost. It is our especial vocation, for there is no other agency which can hope so successfully, among these ancient Churches, to resist this particular foe.

I have been called to this work by many indications. In one part of the country is a band of some thousands of Romanists, from whom I have received a special messenger, who desires to carry back with him a Priest of our Church, to reform and re-collect them into a pure branch of the Church of Christ. In another part, a Priest, who holds a high station in his Church, desires me to publish a treatise against Popery, which he has prepared, and for which he offers part of the expense. In still another part, one has come to me who desires a missionary for his people, all Papists, some of the most influential of whom, (and among them the Patriarch of that sect,) are disgusted with the bondage of Rome and eager to escape from it. He is himself a Deacon, has been partially trained in the Mission, and may yet return to do the good work himself. Here, in Constantinople, I find myself plotted against by the same ever-active emissaries, and I know not what should withhold me, but the want of the Church's strength, from entering the contest with them.

It is for these Churches a matter of life and death, for the palsy of Romanism is in the veins of some of them. There are members of the Eastern Churches who look with too great favor on Rome, and it is here, as well as in the distinctively Papal communions, that the struggle must be held. I am happy to say, however, that by far the greater body of Oriental Christians are strongly set against Rome, but the efforts that are made to enslave them are increasing, and with these their danger, and secessions in that direction, are by no means infrequent.

I wish here to make a remark which seems to be called for by much that is said at home. It is this: They do not understand this Mission, who say that it is under the control of any other body of men than our own Church. They do not understand it, who say that it is subject to the dictation of any other ecclesiastic in this country than myself. I believe that, for its great purposes of good, it must be quite independent, and that, while we seek the co-operation of our Eastern brethren, it must be only as fellow-workers. I should be very sorry to be misunderstood upon this subject. Others seek the assistance of Eastern clergy and Eastern laity, we do no more than the same. Others feel a pride in speaking of the countenance of a Bishop or a Priest, and even, it may be, carry him to America, with something of *éclat* and no little self-congratulation. Why is it, that if we seek the same good society, we are cried out against as "fraternizing" with error, cajoled by wily ecclesiastics, and deceived by our own simplicity? I believe that this cry originates out of the Church, is brought into it by those who would wrongfully place this Mission in the ranks of a party, and arises, in the first instance, from that very feeling

which has made the Mission, from the beginning, the object of attacks from without. Whatever it may be, this at least is true: the Mission is subject to no one out of our own Church. It will do its work without reference to the wishes of others, farther than seeking their aid and fellowship, if they are ecclesiastics or laymen of the Eastern Churches, and going on our way without it where it is not rendered. I say these things now, because it is quite possible that Popery, by some of its numerous intrigues, may set against us influences which have been in our favor, and it would be sad, indeed, if we must so far yield to those influences as to suspend our operations through the machinations of the Papacy. It is necessary that this Mission be perfectly free, for Popery is so, and so is every other kind of missionary labor in the East, and we should labor to a great disadvantage if we alone were subject to the control of others. I hold myself at liberty to receive the aid of any Eastern ecclesiastic or layman who chooses to give it, our real character being understood and known. And I hold myself equally at liberty to go on without it, where it is not vouchsafed. This, I hope, will satisfy the Board that the Mission is not "impracticable" in the sense of being subject to the good opinions of any class of men, whose good opinions, it is urged, we shall not have when our tendencies are more fully known. In the present state of divided and conflicting opinions in the East, uniform friendliness is not to be expected. It is, after all, a strife of parties, and our work must be irrespective of them any farther than as it is the promoter of primitive truth. I do not think that any Patriarch has the right to decide finally what shall be the position of his Church towards any such work as ours. It would be a matter that a Council only could decide, and these the Eastern Churches have not. I do not state these things because they have any present applicability, but as a matter of theory, to show our principles. This work is free to promote the great cause of primitive truth in the East. Such has been the right of every branch of the Church in the best ages,—a right, I conceive, arising from our common interest in the common faith, which is the common property of the Church of Christ. Wherever it is assailed or endangered, there we have the right to appear for its defence or restoration.

I will now say a few words with regard to our operations in each branch of the Oriental Church.

1. *Of the Greek Church.*—It has not been possible for me to give as much attention to this branch of our Mission as I have desired. I have thought it a duty, in the critical state of affairs in other Churches, to give myself more, for the moment, to those labors which seemed to call for our first care. I have, however, had the Greek Church constantly in my mind; I have cultivated friendly and useful relations with its Patriarch and other Bishops; I have distributed, to a small extent, works in Greek, chiefly the Prayer-Book; I have prepared a treatise on our Church, with special reference to circulation in the Greek Church; I have studied its language, which was especially assigned to me in our division of languages immediately after my arrival; I have caused to be translated into

modern Greek, our American Communion Service; and I have myself partially translated a work intended to show authoritatively, (having the seal of the patriarch and Synod,) the doctrines and essential elements of the Greek Church. I hope that now that comparative quiet has come into the Armenian Church, we may give more attention to the Greek. I do not consider the Greek Church, however, as any more entitled to our labors than the Syrian and Armenian, the two latter having avowedly been included in the scope of our Mission, by votes of the Board, as well as the former; and it should be remembered that, by the vote of the last General Convention re-establishing this Mission, its field is made to be the "Dominions and Dependencies of the Sultan of Turkey," and not a particular Church.

I would especially beg the attention of the Board to the fact, that this Mission is established by act of General Convention, with reference to a resolution proposed to the Board at its Annual Meeting in 1846. It was then moved that the appropriation to the Mission be confined to the sums specifically contributed for it. I do not now wish to make any remarks upon the resolution itself, it having been set aside. But I wish to ask whether, inasmuch as it was, in its necessary effects, so far as we can judge, a proposition to discontinue the Mission, any such vote would be entirely legal? The Mission being established by act of Convention, must not any action deciding definitely upon its existence, whether directly or indirectly, be confined to the body from which that existence emanates?

2. *The Syrian Church.*—With this Church we have had friendly relations, especially through its Episcopal representative in this city, the Syrian Bishop of Jerusalem, by whom I have been consulted on almost every subject connected with its welfare. He has particularly labored, by my advice, to establish here an institution for the training of young Syrians, with a printing-press. He has succeeded so far as to procure a press and put it in operation, and we have aided in the issue of one of the first works printed,—an edition of the Psalms. His untiring energy and his self-denying labors have been a lesson to us in our own operations. He is now, by a recent act of his Church, elected Patriarch, and has entered upon the duties of his office at Der Zafran in Mesopotamia. I have received from him a letter of the most fraternal character, informing me of his election and investiture. He says, "In the way from Constantinople we wrote to you two letters. If God please, you have received them propitiously. Eight days before we reached the monastery of the Apostolic See, our most reverend Patriarch departed to the mercy of God. This happened two days after the New Sunday, [the First Sunday after Easter.] After this, the Fathers [Bishops] assembled at the monastery of the Apostolic See, and held a Council of their Sessions. They elected me, unworthy, Patriarch of our Syrian Nation, and this happened two days before Pentecost. All the Fathers then assembled, with the Monks, Priests, Deacons, and all the Ministers of the Church, and inducted me into the Patriarchate of the Apostolic See of Antioch."

I have lately authorized a Syrian Priest, left here by my most reverend

friend the Patriarch, to collect the Syrian children of this city, for the purpose of giving them elementary instruction in Syriac, preparatory to selecting the most proficient of them for our seminary. I hope in this way that good may be done to a very poor class, and that some may be found fitted for a higher instruction under our care.

I have also undertaken, under the authority of the Christian Knowledge Society, an edition of the Psalms in Turkish, to be printed in the Syriac character, for Syrian Christians of a region where Turkish only is spoken.

I have, moreover, caused to be distributed to the Syrian Bishops, copies of the Prayer-Book in Arabic, for the better understanding of our branch of the Holy Catholic Church, and for a holy example to those who seek to know the primitive truth and the primitive forms which it embraces.

I have farther authorized the Syrian Bishop of Mossoul, who has applied to me for aid in schools, to expect that some may be rendered through our Presbyter in that city, the Rev. Michael Jemala.

I have also distributed books, both religious and secular, for Syrian schools in other places, especially in Urfah, (the ancient Edessa,) and that vicinity.

I have maintained a correspondence with a considerable number of Syrian Bishops, Clergy and Laity, with reference to measures of usefulness in their Church.

I have engaged in an effort, (which I cannot now fully report,) to save the Syrian Church, in one of its most popular districts, from the inroads of the Papists. That effort has been entirely successful.

I trust that the Mission to the Syrian Church will be duly prosecuted, according to our means. This at least is my own intention, from which I have never departed.

3. *The Armenian Church.*—Our labors here have been so many and various that a full report of them at this time is impossible. —

We have translated, published and circulated Bishop Seabury's Sermon on Christian Unity.

We have translated and printed the Prayer-Book.

We have translated, and are about putting to press, the Treatise on our Church, before spoken of.

We have aided Armenian schools to a great extent, especially in the instruction of English.

We have distributed approved tracts in Armenian and English and Turkish, the latter chiefly from the late press of the Church Missionary Society in Malta.

We have held a very extensive intercourse with Clergy and Laity, and these among the most influential of the nation.

We have corresponded with Armenians, principally Clergy, elsewhere. This correspondence and intercourse have been mainly of a religious character.

We have sustained the most friendly and cordial relations with the Armenian Patriarch. However this distinguished man may have appeared

to others, to me he has seemed, after a very intimate acquaintance, a man of peculiarly pure views of religious truth, (regard being had to the country and the influences in which he has been trained,) a gentle and compassionate ruler, above most men whom I have known in the East, and most earnestly devoted to the progress and improvement of his people. He is beloved in his own nation more than any ruler whom I have ever known in these countries, and especially by the poor, who are his peculiar care. I shall never cease to bear this testimony, (my opinion remaining as it now is,) on every necessary occasion, and I trust that the Board, so far as our own work is concerned, will be content to take the judgment of the Church's agents. Others have thought differently of him. They have borne their testimony under a very deep prejudice, and in entire ignorance of the man since he has been in the Patriarchal office. I know no sinister motive that I have to speak, other than the truth, and I have had the best opportunities to know the truth. I trust that the Board will see, in the manner in which my testimony has been met *out of the Church*, an evidence of the same spirit of earnest hostility to this Mission, which has characterized its opposers ever since its commencement, and I do humbly hope that the Board will not suffer this spirit to act to the detriment of the Mission *in the Church*. I ask only that the assaults of the various denominations upon our Church *here* be met with the same calm indifference with which they are received when made upon the Church *at home*.

Several Armenians have been instructed in the Mission or employed in its service, and large numbers have been refused, for want of means to sustain them.

The Board will probably have heard of the Institution which I propose establishing for the better training of native agents. I hope that my Reverend brother Miles may return and take charge of this establishment, unless he should prefer some other work. I believe his qualifications for it are eminent.

I trust that the Board will now give me a patient ear while I say a word of *our funds*. I receive this year 3,000 dollars, including the support of my family. The sum guaranteed to the Mission by the Board, previous to my consecration, was 5,000 dollars, including Mr. Miles' salary, which is specially contributed—setting that aside, 4,000 dollars. Of this, 1,000 dollars have been withdrawn by the retirement of Mr. Taylor. I ask now, and earnestly beg the Board to continue to me this 1,000 dollars, instead of sending a successor to Mr. T. I wish to add them to the Mission fund, for the use chiefly of the seminary. I shall then have 4,000 dollars, which will include the support of my family and of the seminary, of the Rev. M. Jemala, and of my lay assistant Mr. Johnson, an Armenian, and one of the most efficient workmen of the Syrian school here, and of one or more in Mossoul or the vicinity. This is the extent to which I can carry the work with this sum. I ask only that nothing be taken from the Mission, not that any thing be added to it.

The work of translations and publications must depend chiefly as heretofore, upon assistance from other sources.

All which is respectfully submitted :

HORATIO SOUTHGATE,

Missionary Bishop of the Protestant Episcopal Church in Turkey.
Constantinople, Aug. 26th, 1847.

Copy of a Letter from the Rt. Rev. H. Southgate to the Rev. Dr. Cox, in reference to the late Rev. Dr. Bennett, former Chaplain to the English Embassy at Constantinople.

Constantinople, Aug. 8th, 1847.

Rev. and Dear Brother :

Your allusion to the death of the Rev. Dr. Bennett leads me to say something of the published accounts of that event. I take one which seems to be the most authentic. It is the report of the Secretary of the American Board at a monthly concert in Boston, derived, I presume, from the letters of the missionaries of that Board at Constantinople. I give it as I find it in the "New York Mercury" of June 10th, where it is credited to the "Boston Traveller."

"*Constantinople.*—The intelligence from the city of Constantinople is interesting, as illustrating the opinion of impartial men in the East, respecting Bishop Southgate's management. It seems that during the sickness of Dr. Bennett, the Episcopal chaplain of the English Embassy, Rev. Mr. Goodell, one of the oldest missionaries of the American Board, was invited to attend the Doctor, and after his death, to officiate at the funeral, and subsequently, to occupy the vacant chapel of the English Embassy, and all this while Bishop Southgate resided in the city, and lived nearly opposite to the chapel, and had not been asked to officiate. These things must be regarded as very significant expressions of the English Ambassador's opinion of the Bishop's conduct in the East, and the highest commendation of the men whose labors and characters the Bishop has thought proper to assail."

As one of our Church papers has thought it not aside from propriety to quote this petty scandal, I will say that if it, or any Churchman, imagines that I will allow the Church's Mission in this country to be subjected to such a mode of judgment, he very much misunderstands me. The Church has placed me here to carry out her intentions, and I hope to do so without regard to the opinions of any individual, however distinguished, farther than they comport with truth and right. I have yet to learn that an American Churchman is to rule himself in the Church's work by a deference to any one beyond what his duty to the Church allows; and I can never admit that an American Bishop is bound to inquire of the Ambassador of any foreign nation whatever, whether his chosen line meets his approbation.

Having said this much upon the propriety of judging of the Church's Mission by such a rule as this, I will put you very briefly into possession of the facts of the case. You know that Dr. Bennett, for years past, stood in constant opposition to me. It was a personal matter altogether, arising originally out of my having been frequently requested, by the English Ambassador, to officiate in the Embassy chapel. This gave rise to the report that I was to supersede Dr. B. in his chaplaincy, a report with which I had no connexion, and which grieved and vexed me exceedingly. This report, with previous suspicions, set Dr. B. against me in a manner that I could never overcome. When I went to America, by way of England, in 1844, it was reported that I had gone to obtain the chaplaincy, a thought that never entered my mind. I could never be so unkind as to seek to take away the living of a man advanced in life, and depending upon it for support. I could never do such a thing in any case. The report, however, served to increase the Doctor's unpleasant feelings, and during my absence, he twice gave testimonials to the Congregational Missionaries, in one instance in opposition to myself. After my return in 1845, I hoped that the new position in which I stood, must show him that I had no occasion to seek his office. But I soon found that his feelings were unchanged. Upon my establishing an American Episcopal Service, he conceived it to be in opposition to his, and so reported it to the British Ambassador. I endeavored to correct the wrong impression, by sending Mr. Taylor to him with an explanation. But it had no good effect. He did not call upon me after my return from America; and when I met him in society, he repelled, in a very marked manner, the advances which I thought fit to make to him. I thereafter abstained from all attempts at reconciliation, and left him to himself.

All this occurred before the troubles in the Armenian Church arose, and of course had nothing to do with these events. When he became sick, my earnest desire was to go to him; but fearing lest my presence might be unacceptable, I requested Mr. Miles to call and offer assistance, which he did. I do not remember that his services were ever used. As the Doctor had become opposed to me, he had proportionally sought the society of the Congregational Missionaries. They attended him in his last illness, and one of them officiated at his burial. He particularly requested that I should not be asked. I have not a word to say upon so melancholy an event. It has filled me with a sense of deep and abiding sadness, that a Christian brother has gone down to his grave with such differences unreconciled. But in looking back upon the past, I find nothing for which I have to blame myself, unless it may be that I ought, instead of sending Brother Miles, to have gone myself and besought him to be reconciled. If I have done wrong in this, may I be forgiven. My motive was a feeling of delicacy, lest, in his weak state, a visit from me might be an annoyance to him.

The British Ambassador, Sir Stratford Canning, has been absent on leave more than a year. These events occurred after he had gone many months. He left in his place the late Secretary of Legation, Mr. Wellesley, recently become, through his father, Lord Cowley. Lord C. had, of

course, nothing to do but to follow the request of the deceased chaplain. One of the Missionaries was invited to officiate at the burial, and did so. Had I been asked, the event must have been the same, for I was at the time too unwell to perform the duty. Lord C. however, showed, as I judged, his own sense of what was proper on the occasion, by immediately after sending me a message, requesting to attend my service. Lady C. was present at my service, and received the Sacrament of Holy Communion at my hand; and the family continued to attend my service until it was discontinued by my removal from town.

The report that Mr. Goodell was invited to occupy the vacant chapel of the English Embassy, is simply false. Neither before nor since the death of Dr. Bennett, has such an event occurred; and I trust that Lord Cowley is too sound a Churchman to admit so gross an infraction of ecclesiastical order. I have sent my own apology for not offering my services, both to him and the Bishop of Gibraltar. My health will not permit me to undertake pastoral duty in addition to my Mission, and I do the utmost in my power by officiating once on Sunday and Holy-days in my own house. I am happy to say that my service here in the village is as well attended as it was in town. Suppose I should report that the American Ambassador, though of a Presbyterian family, attends my services instead of those of the Congregational Missionaries? I should be stating a simple fact. Suppose I should add, that this might "be regarded as a very significant expression of the American Ambassador's opinion of the Congregational Missionaries' conduct in the East, and the highest recommendation of the man whose labors and character they have thought proper to assail?" I should have precisely as good ground for it as they have for the same sort of inference in the case of the English Ambassador, viz: a distorted use of a fact which has no reference to missionary operations whatever. I suppose that Mr. Carr attends my services because he is residing close by me, in the same village, and at a distance from the Congregational Missionaries. I imagine that he would attend their's just as freely if the case were reversed. I know nothing about it, having never inquired into his motives. But I shall not endeavor to draw from the circumstance a compliment to the Church's Mission here.

I have one or two remarks to make upon this whole matter. You see the nature of the assaults that are made upon this Mission. You see by what devices it is hoped to injure it in the Church. For myself, I care nothing in this matter. I do not feel so hard beset for a good name as to resort to such expedients for it. I may be cast out; it matters little, for I am but the minutest fraction in God's great plans for His own glory. But never, while the Church entrusts to me her work here, will I descend from the high position of a contest for truth, to scuffle in the dust of personal animosities and abuse. I will leave such strife, if it must be, to those who oppose us.

Again: you may judge what the nature of the cause is that requires such support. If there is anything between us and the Congregational Missionaries of any importance, there are great questions deeply affecting the prosperity of Christ's Church and the extension of His kingdom. In such

matters, to descend to scandal of the sort I have here noticed, argues a sense of inherent weakness in the cause so sustained. I cannot but think that the Missionaries would hardly do it, if they felt quite confident in the truth of their principles and the excellence of their policy. If they do so, why not trust to them to support them?

Once more. You know the respect and love which I have long borne towards the British Ambassador. His return is soon looked for. It would give me great pleasure always to coincide in opinion with him, from the esteem which I feel for him. He is a man with whom it is pleasant to agree, for he is honest, sincere, and scrupulously just. His moral character is of a tone far above the level of common political life, and his principles as a Christian are such as it is refreshing to see in eminent public service. But it must be remembered, that almost all religious questions in Turkey are viewed at this day in their political bearings, and he who has a political office will of course view them primarily in that light; while, to the Churchman, they will appear in their spiritual and higher relations. It is a matter of vast importance, that the Church be not hindered in her work by any temporal fetters. It is the agency peculiarly needed here,—an agency free from the necessity of regarding political interests,—an agency which may, under all circumstances, plainly assert the great principles of primitive truth, without let or hindrance. It is the glory of the American Episcopate in Turkey, that it is free from political trammels; it must be one of the chief objects of my solicitude, that that glory be not marred.

I have said more than I intended. I leave this letter at your disposal. I am not anxious, on my own account, that such idle talk should be contradicted, but if you think that it will be of any service to higher interests than personal, you are free to use my letter as you please. I feel in myself something like a sense of degradation in noticing such matters at all, and you will see that I have alluded to things that should have been forever private. But the blame, if there be any, must fall upon those who have forced the disclosure; and I do not feel at liberty, under existing circumstances, to do less than place, in the hands of some friend of the Mission, the power of putting to silence the cavils of those who fail of better arguments.

I remain, very affectionately, your brother and servant in Christ,

HORATIO SOUTHGATE.

From the same to the same.

San Stephano, (near Constantinople,) Aug. 1, 1847.

My Dear Brother,—

I received on the 4th your letter of June 29th, but have not yet received that of June 28th. Doubtless it will come in good time. I cannot but ex-

press to you my sincere acknowledgments for all the interest you take in this Mission ; and I do it in behalf of the Church, as being her agent and representative in it. The work is hers, not mine, and those who labor in it, at home or abroad, should ever bear this in mind. And this leads me to say, that the only question with regard to the conduct of this Mission, which can fairly be agitated, is, *whether we, the Church's agents here, have carried out the Church's instructions.* It was based upon certain well defined principles, contained in documents. Have they been adhered to ? If so, (and I believe no one has ever denied it,) then the Agents in the Mission are blameless. If the principles are not liked, the Church can change them. That she ever will, I have no fear. That I can be employed in carrying out any other, is a moral impossibility. I have the more confidence in them the longer I try them, and I am not likely to change, after an experience of twelve years. They have been successful, eminently so, in proportion to the means used, and I do not fear comparison between this and any other Mission of the Church, in actual results, regard being had to the time spent and the funds employed, and to the fact that this Mission alone has had to sustain an unmitigated warfare, both in and out of the Church, from the first moment of its existence in 1840.

You wish me to be present at the General Convention. I have carefully considered that question, and obtained the opinions of two very judicious friends of the Mission. One advises it, without giving a reason, excepting that in his own section of the country there is a strong prejudice against the Mission. The other gives many cogent reasons *against* it, founded upon the state of things at home. My own opinion coincides with the latter, but it is founded chiefly upon the state of things *here*. The new sect of Armenian Congregationalists, and their teachers, the missionaries, have been in active correspondence with certain members of our Church, (very few in number, however,) and the latter seem to have encouraged them to expect my recall by my own Church.

The way in which they have framed the report shows, perhaps, the sort of Ecclesiastical discipline which they would employ, if they had the power. They report that "Bishop Southgate is to be called home, degraded, deprived of his means of subsistence, and put into prison, for opposing their schism, and this is to be done by his own Church !" This report has been fabricated from the encouragement and consolation they have received from certain members of our Church. You see, yourself, the Episcopal Recorder is as much at their command as any Congregational paper in the country, and the articles contained in it, though some of them are signed "An Episcopalian," are drawn entirely, so far as their material is concerned, from the American Board and its assistants here.

If, under these circumstances, I should go home, I should weaken the moral force of the Mission incalculably. I should not only seem to say, what I do not feel, that there is danger of the Mission being overthrown in the Church, but it would inevitably convey that impression to others. At present, the remarks of the new sectarians only strengthen us among the Eastern Churches, as showing most clearly our own distinctness from them, which is, of course, most important to be known. But if I went home, we

could not avoid the appearance of something like truth in their wild assertions of the Church's opposition to this Mission.

Moreover, to go home, I must abandon everything, break up or postpone all the plans of the Mission, without leaving a laborer in the field. This would be a serious inconvenience, and a woful hindrance to the work.

Again: the expense, not small, of a journey to America and back, which ought to be considered, in the present state of our funds; and the necessity of going (at this late hour) all the way by steam, which costs about five times as much as in a merchant-vessel from Smyrna.

You see, then, that there are strong reasons against going, and I must yield to them, in the faith that the work, which is of God, will be kept by Him, through the instrumentality of its faithful friends at home.

I hope that the very full statements which I have sent in my letter to the Seceders, the continuation of which, I trust, has appeared since your letter was written, will suffice to give the information which is desired. * * *

I send you enclosed a letter in reply to the scandal about Dr. Bennett. You and the friends about you can judge about publishing it. At this distance, it rather strikes me as best to do so. The story about Sir Stratford Canning's regard, or want of regard, is idle. He has not been here, as you see, for a year. He was in friendly correspondence with me up to the time of his leaving. Our views agreed well in the main. He was opposed to schism in the Eastern Churches, and he told me shortly before he left, that he had seen no sufficient proof of the Patriarch's favoring persecution. He labored to save the Seceders from the consequences of their own acts, namely, the irregular and disorderly treatment that some of them received from irregular and disorderly men, and in this I aided him more than once. His principle is just, about this; for they should, of course, be allowed perfect liberty of worship and immunity from abuse. * *

As to "British clergymen," there are none here. The number of English residents is large. I know but few of them; my work among the natives occupying all my time. But I believe the majority of them are Dissenters, so far as religious preferences go. The Bishop of Gibraltar desired me to take the English under my pastoral care, and I desired it at first; but now my health requires me to abstain from every thing beyond my work. I do not mean to say that I am an invalid; but I have been suffering from some nervous affection in the head, and I am obliged to be careful, especially during summer heats. I hope to be better as the season advances; and indeed, I trust, though the season is most sickly, especially in head complaints, that I am much improved. * * * *

I have my mind now strongly directed to the Papal movements here. They are pressing on more vigorously than ever before, and their projects have never been, in my judgment, as promising as now. In the Armenian Church, especially, there is a re-action which I much feared, from the extravagant position of the new sectarians. * * * *

Puritanism is rebounding towards Popery, and, as has been often marked in the history of the Church, evils are producing their opposites. That famous "new creed," of which the Congregational Seceders say so much, was, I am now pretty well satisfied, drawn up and set a-going by the leader

of the Papal party, and to-day I have heard of an assault which he has lately made upon me. The issue seems rapidly approaching, and I look for it with peculiar satisfaction. There is something which oppresses me when I set myself in opposition to Congregationalism. My dearest friends, many of them my nearest of kin, are of that way of thinking, and I feel sadly at the thought of assailing any thing that is associated with such ties. But Romanism—it has no *earthly* attractions for me, and I believe it to be one of the most deeply dangerous systems of error that ever bound the human soul. I have had several attacks of late from that quarter. I have been plotted against with regard to my residence here. Attempts were made to keep me out of the village, lest I should corrupt the people with Protestantism; and on the very day I moved hither, a meeting was called by the Papists, to devise means to keep me out. In perfect unconsciousness of what was going on, I came in quietly, and took possession of my house, and so the meeting, which was to have been a few hours later, was forestalled. I am glad to be in such a contest, for I think the great danger to these Churches is from Popery. The Pope is making alliance with the Sultan. Some people will find in it a conjunction prophesied in the Revolutions, but I will not pretend to such fulfilments as the true intent of the prophesy. At all events, it promises to be a “giving of power” to the Pope, for it will work, as is plainly manifest, for the extension and systematizing of Popery in this country. Congregationalism can do little in the East. It has no efficient political protection from abroad, though it is seeking it earnestly. The establishment of “Protestantism,” (that is, of Congregationalism, for no other Protestant *ism* is seeking an establishment,) is the subject of many a political article emanating from sources supposed to be peculiarly spiritual and Missionary. But Congregationalism has no adaptedness to the East. It must overcome, not only all the prejudices common to Episcopalians all over the world, but it must resist and conquer a decided repugnancy of taste, habit, and civil institution. It will have its sect, and that sect will grow to a certain degree, but I do not think it will ever amass much of Orientalism within its embrace. But Popery, ever varying in its adaptation of itself to circumstances, powerfully protected by governmental influence from Europe, adapted to the Eastern Churches by all that similarity of institutions common to the Latin Church, the Eastern Churches, and our own, having already a good footing, a footing of centuries, powerfully sustained by funds, and apt by the use of naturalized instruments, will spread, unless vigorously resisted, until it absorbs everything but the Greek Church, and something of that, but not much, for the Greek Church will ever stand the modern, as the ancient, foe of Rome, and will bear, unharmed, upon its venerable buckler, the shafts of this most vigorous enemy, unless indeed in some way, by Rome’s reducing her pretensions, they may be joined in mutual compact—an issue which seems too improbable even to speculate upon.

Congregationalism can do nothing against Popery. It is too radical—too opposed to much that is right in the Eastern Churches, everything that they and we have together—to stand against a powerful foe. The only hope (I speak as a man) is with us. We alone can defend primitive truth

under primitive institutions. We alone can take the ground that is truly Catholic. And here I wish to say one thing that is called forth by much that is said of this Mission at home. There is a great deal of talk about "fraternizing" with corruptions. This is all, to my mind, very foolish, and said, I fear, much of it, *ad captandum*. There is a very great difference between acknowledging Churches as branches of the one Catholic Church, and fraternizing with them. I fear we shall not fraternize with the Eastern Churches, in the full sense of that term, quite so easily as some suppose. There is a very great work to be done first. Some suppose that we can do nothing here more than may please Eastern ecclesiastics themselves. This is a very absurd principle, and one that I have never put forth. I have always said, that I conceived Catholic truth to be the inheritance of the whole Church of Christ. I have always said, that where that truth was invaded by one portion of the Church, any other portion had a right to interfere for its rescue and restoration. This is a manifest principle of ancient times. None more so. If the Armenian Patriarch, instead of offering to the Seceders terms which the Catholic Church has always accepted, had enforced the abominable articles of that "new creed," my course would have been very different. * * * * *

An Eastern Patriarch is a creature of a day, unhappily so in many respects, and an American Bishop has a right, which I trust he will never resign, of maintaining and defending the Catholic faith wherever assailed, all over the world. The primitive Church used that right, as you well know. The Bible, the great charter of our faith, conferred it. It is a right arising from the doctrine of unity. "If one member suffers, other members suffer with it. One branch of the Catholic Church has no more right to corrupt the faith, than one member of a family has to squander a common patrimony; and I have a perfect right to interfere for its defence, whenever it is invaded. If this is not Catholic principle, used and maintained as such in the best ages of the Church, I have indeed mistaken my vocation. It is of course to be retained within its proper limits. It gives no right to interference in the jurisdiction of a foreign Church. Every Church's ecclesiastical law is its own, but the faith is the common heritage. Every member of the family, being of age, has the right to regulate his private and personal affairs as he pleases, but he has no right to diminish or misapply the common property. The distinction is a plain one, and cannot be too constantly kept in mind. It pervades all societies and associations, and not less the Church of Christ.

Without it, where should we be? The Romanist has no scruple in invading the Eastern Churches, drawing off their members, preaching schism, inculcating error. The Latitudinarian has as little in breaking up the foundations of these ancient communions, violating their integrity, preaching schism also in another direction, and teaching a neglect of everything that we hold most sacred in the Church's institutions. Where, then, are we? Without the principle which I claim, we may sit still, fold our hands, and see the Eastern Churches destroyed before our eyes. We have a right to appear for the true faith wherever it is in danger, and to subject our work to the dictation of Eastern Patriarchs, would be to make it de-

pendent on what is most uncertain. Patriarchs are changed here at the fancy of the ruling power, and a thousand intrigues may at any moment lay them in the dust of disgrace. Things are improving lately ; but, quite recently, the Armenian Patriarch barely escaped a terrible overthrow for having resisted an attempt of a powerful man to get possession of certain Church property. These things are things of every-day experience, and they teach us to "cease from man." The story, that I am completely at the bidding of this Patriarch, or beguiled by my own credulity, is unworthy of an answer. Men may think of it as they please, but my course is marked out, and I will pursue it, with a firm conviction that the Church allows me no other, nor do my own principles. * * * *

Copy of a Letter from the Rev. Samuel Penny, Jr., of R. I., to the Rt. Rev. Bishop Henshaw, of R. I.

New-York, October 19th, 1847.

Rt. Rev. and Dear Sir :

It is with great pleasure that I comply with a request recently made by you, that I would furnish you with a brief statement of my views and feelings in regard to our missionary operations in Constantinople. I do it with the more readiness, because, as I see more and more of the extent to which misrepresentations, and consequent false impressions, have prevailed, I am not altogether without the hope, that in the approaching crisis in the Mission's history, the little that I may be able to say may prove to be a "word spoken in season." I allude to *false impressions*, not simply in reference to the character of the Mission generally, and the qualifications of our Missionary Bishop, but more particularly the circumstances and the motives which have induced Bishop Southgate's former coadjutors to leave their post of labor, and return to their native land. I have written you once before on this subject, not with the thought that my *bare opinion*, irrespective of my connection with the Mission, would be of much weight in the strange controversies which have embarrassed the enterprise, but because, having been *myself* the occasion of surmises and rumors prejudicial to its interests, I felt conscious that an efficient corrective could proceed from no other source. It is with similar views that I now address you, trusting that what I shall say in this communication will reflect an emphasis upon my previous statement, viz : that nothing but the failure of my health led me to abandon the Mission.

The points upon which there has been so much misunderstanding, and to which I shall confine myself, are two. 1st. The Bishop himself ; and 2dly. The *principles* and *practicability* of the Mission.

The Bishop has been charged with Romanistic tendencies, and with having sinfully complied with some of the corrupt practices of the Oriental Churches. Many have implicitly and too readily believed these charges.

For myself, I have not the slightest hesitation in pronouncing them utterly false. I travelled with Bishop Southgate from Boston to Constantinople, and had abundant opportunities, in conversation and by observation, to form a correct judgment as to his religious and ecclesiastical opinions. I have been with him upon all occasions, and have seen him and talked with him in his most unguarded moments ; and I can truly say, that so far from having entertained the slightest suspicion of erroneous views, or of practices inconsistent with the Protestant faith, or offensive to the orthodoxy of the most jealous guardian of evangelical truth, I was frequently and deeply impressed with his fitness, in these respects, to minister to the wants of the suffering Churches of the East. Of Popery, in all its phases, whether doctrinal or ceremonial, I believe him to possess a religious horror. If I were to attempt to characterize him, I should call him a *consistent Churchman*, taking the Bible as the source of his faith, and the Prayer-Book of the Church, and the principles of the English Reformation, as the best expositors of religious truth. As to his practices in the East, I can only say, that for the brief period that I was with him, I am morally certain there could have been nothing of the kind alleged ; and I am firmly persuaded that a fair investigation of his whole missionary history would lead to the same conclusion. Of his *peculiar* fitness to labor in the field to which the Providence of God has called him, I cannot forbear to express my decided conviction. That he may be wanting in some of those traits of character, both theoretical and practical, which would enable him to meet the large, not to say *extravagant* demands of some within the Church, cannot be denied. But as to the more *prominent, essential, and singular* endowments which qualify him to meet the exigencies of his present position, I verily believe you would not find his peer throughout the length and breadth of the land.

The *second* point upon which you desired me to express my views, was the principles and practicability of the Mission. Of course, I understand by this request, a desire to ascertain whether, from what I have seen, or, as the result of a more mature reflection, I have discovered any reason to change my *original* impressions. I have not, far from it. If I have parted with somewhat of that impulsive enthusiasm which the *novelty* of the subject inevitably inspired, I have retained a firm and *growing* conviction of the importance and sacredness of the work. *Reflection* has only tended to strengthen my *faith* in the principles and *intrinsic* character of the Mission, believing it to be theoretically correct, and one in which the Church is specially called of God to engage ; and all that has transpired in its eventful course, its difficulties and its triumphs, have deepened my confidence and hope, that it will be sustained by the great Head of the Church, and ultimately accomplish its holy purposes. I can have no sympathy with those who say, and, *strange* as it may seem, undoubtedly *believe*, that little or nothing has been done. As I read its history, and count up its achievements, I see enough already, whether viewed in their immediate or prospective results, to compensate the Church for her past expenditure, and warrant an energetic prosecution of the work. But I will not enlarge upon this, as it may seem to some to be the mere expression of individual

opinion, and the result of peculiar views. I will only conclude, with the expression of an unchanged confidence in the principles and *entire* practicability of the Mission, if adequately sustained, and the fervent prayer that the hearts of Churchmen may be influenced to give it their affections and liberal support.

With great esteem, I remain, Rt. Rev. Sir,

Your affectionate Presbyter,

SAMUEL PENNY, JR.

The following extracts from a report of proceedings of the American Board of Commissioners at Buffalo, in September, as printed in the Commercial Advertiser, were read in the Board of Missions :

Dr. S. L. Pomeroy, of Bangor, who has been connected with the American Missions, and had visited many of them, and of the British Mission, regarded the Armenians, who live chiefly in Turkey but are scattered over all the old seats of Eastern civilization, as the most hopeful subjects for Christian Missions in the world. He believed that they would be the means of introducing the Christian religion into the Eastern world. The Bible is their standard of faith.

He knew of no people more sincere in their religion. They have been misrepresented. Some unwise forms and ceremonies had been incorporated with their religion, and when these had been rudely attacked the ordinary results had followed, but approached in a different manner, they threw aside unmeaning forms and became Christians indeed.

Dr. Hawes, of Hartford, from personal observation, confirmed the statement of Dr. Pomeroy.

Mr. Temple said that he had spent ten years on the ground spoken of by Mr. Pomeroy. He felt deeply during his statements, and fervently hoped for the blessing of God upon the Missions.

Inquiries by the Foreign Committee concerning the Mission at Constantinople, addressed to the Missionary Bishop at Constantinople, and to the Rev. Messrs. Miles and Taylor. July, 1847.

I. In relation to the three departments of the Mission : the Greek, Syrian, and Armenian.

1. *The Greek Church.*

(1.) What is the relation between the present Greek Patriarch and the Missionary Bishop ?

(2.) What has been done during your residence at Constantinople in Missionary efforts in behalf of the Greek Church ?

(3.) As the Mission at Constantinople was originally established with especial reference to the Greek Church, have efforts towards that Church been discontinued ?

(4.) Has the present Greek Patriarch declined recognizing the Missionary Bishop ?

2. *The Syrian Church.*

(5.) As the Mission towards the Syrian Church was also established at the earnest instance of the Missionary Bishop, why was that Mission considered as no longer to be prosecuted ?

(6.) What is the relation, if any, existing between the Syrian Bishop, now residing at Constantinople, and our Mission in that city ?

(7.) What assistance has been extended towards the Syrian Church for purposes of education ; and, if any, from what source have the funds been derived ?

(8.) Have there been any efforts made by the Mission towards the improvement of the Syrian Christians ; and if any, what ?

3. *The Armenian Church.*

(9.) What has been done by the Mission for the improvement of the Armenian Church ?

(10.) What are the ecclesiastical and other relations between the Mission and the Patriarch of the Armenian Church ?

(11.) As there has been much difference of sentiment expressed respecting the Armenian Patriarch, please state your own impressions of his character, (especially his religious,) and of his manner of exercising his powers, temporal and spiritual, towards his people.

(12.) What is the character of the Armenian population as to intelligence and education ?

(13.) Were a copy of the Book of Common Prayer, in the Armenian language, submitted to intelligent members of that Church, would it be received with approbation as orthodox, according to their judgment ; or would any parts be probably objected to ; and if so, what, and on what grounds ?

II. In relation to the means generally employed for Missionary labor.

1. *Translations.*

(14.) What books or tracts have been translated by the Mission ?

(15.) What of these have been published with funds of our Mission ? and from what other sources have funds been received ?

(16.) What opportunities does the Mission possess of circulating these among Oriental Christians ?

(17.) What proportion of the Armenian population would probably feel interest enough in such works as to read them ?

(18.) Have any tracts been published having reference to the errors and superstitions of the Armenian Church ?

(19.) It has been stated that neither of the members of the Mission had become acquainted with the Armenian language. To which of the Ori-

ental languages had the attention of each member of the Mission been specially directed ?

2. Education.

(20.) What opening is afforded for schools among the Armenian Christians ? What among other Oriental Christians ?

(21.) Is there any possibility of the establishment of a theological school among the Armenians, of which our Mission shall have the control ?

(22.) Could any influence be exerted by our Mission in a theological school established by the Armenians themselves ?

(23.) Would any instruction be tolerated in such a school, which had reference to the removal of the superstitions and errors of the Oriental Churches ?

(24.) What amount of funds would be necessary for the commencement of efforts in this department among the Armenians ; and what amount would be needed annually for *efficient* operations therein ?

3. Ministerial.

(25.) Is there any opportunity for exercising any of the functions of the sacred Ministry, so far as the Oriental Churches are concerned, by members of our Mission at Constantinople ?

(26.) Is any such direct ministerial work at all contemplated ?

(27.) How far were the services of the Mission chapel intended for the benefit of Oriental Christians ?

(28.) Has the attendance of Oriental Christians been encouraged ; and if not, for what reasons ?

(29.) If encouraged to attend, what is the fact as to their attendance ? If not encouraged, how is it expected that the services at the Mission chapel can have any influence upon these Oriental Christians ?

(30.) Did these services soon become family exercises ? Have they now ceased ? If so, for what reasons ?

(31.) The Committee have been credibly informed that three Oriental Bishops were present at the consecration of the Mission chapel at C. Will you state, whether these have continued to encourage the services at the chapel, by their attendance, or otherwise ? and how ?

III. Plans for Missionary Labor.

(32.) Please state with as much precision and minuteness as you can, the plans of the Mission in reference to future Missionary work, and to the modes in which it is proposed to operate upon the Oriental Churches ?

IV. In regard to the relations between the Mission and the British Embassy.

(33.) As the expectation was entertained by the Missionary Bishop that such an intercourse might be established between himself and the British Embassy at Constantinople, as would have a favorable influence upon his plans in reference to the Oriental Churches, can you state whether these expectations have been realized ? If they have, in what manner ? If not, how, and why, have they failed ?

(34.) It has been publicly stated " that, during the long sickness of the Rev. Dr. Bennett, the English Chaplain, the Chapel has been closed : Bishop Southgate not having been invited to preach in it, since he espoused the cause of the Patriarch. The funerals also of the members of the English Church, during that period, have been attended by Mr. Goodell, Missionary of the American Board, and recently, upon the decease of Dr. Bennett, by particular request of the British Minister or the British Consul, Mr. Goodell, and not Bishop Southgate, was invited to perform the services at his funeral." Is this correct ? If so, what has probably been the cause ?

V. In relation to the Rev. Mr. Miles's reasons for leaving the Mission.

(35.) If the apprehension of pecuniary difficulty, which led to your return, were removed, would you regard it as your duty to resume your connexion with the Mission at Constantinople ?

(36.) Will you state your own views as to the prospect of a successful prosecution of the present plans of the Mission at Constantinople for the reformation of the Oriental Churches ?

VI. Questions relative to the alleged Armenian persecution.

(37.) Does the Armenian Church, in your opinion, hold the doctrines of Justification by works ; of Transubstantiation ; of the intercession of the Virgin Mary and of the Saints ; of worship due to them, to the image of the Cross, to the relics of Saints, to the consecrated pictures of Saints and of the Lord Jesus : of the seven Sacraments ; of prayers for the dead ; and that the teachings of the Church, by the writings of the Fathers, are to be implicitly obeyed, as the rule of faith ?

(38.) What is your opinion as to the authenticity of the creed put forth early in 1846, at Constantinople, under the signature of Archbishop Mateas, the Armenian Patriarch : and if you think it not to have been prepared under his direction, will you state your reasons for this opinion ?

(39.) Are not the social, civil, and ecclesiastical rights of every Armenian so intimately connected, that a deprivation of the latter necessarily involves a loss of all that is valuable, or a material abridgement of the former : and is a sentence of excommunication inevitably followed by distressing privations and sufferings ?

(40.) Do you know any thing of the persons whose testimony has been collected and published in this country, a copy of which is herewith sent, on this subject ? And if so, what do you know of their character and credibility as witnesses ?

(41.) What do you know of the sufferings said to have been sustained by those calling themselves Armenian Protestants ?

(42.) In the petition presented by the Armenian Protestants to Reschid Pasha, the Turkish Minister of Foreign Affairs, in February, 1846, they charge the Armenian Patriarch with having ordered his people to deprive the Seceders of their employment, of their wages, of their families, &c. On the supposition that these were slanders, would the petitioners have subjected themselves to certain punishment from the Turkish authorities ?

Copy of a Letter from the Rev. J. W. Miles, in reply to inquiries addressed to him by the Foreign Committee, dated Charleston, S. C., August, 1847.

To the Foreign Committee :

Gentlemen: In addressing you upon the subject of the long-established Mission at Constantinople, I feel that I ought rather to confine my remarks of the *prospects* of the Mission, and leave to Bishop Southgate all exposition to its *plans*.

I believe that little has been actually accomplished ; while I retain, as firmly as ever, my conviction of the interest and importance of the field, and of the possibility of accomplishing much, under God, provided a liberally supported and efficient plan of education was energetically pursued. This I believe to be the chief field of labor open at present, for the following reasons: We could obtain the control of the education of as many pupils as we would receive, because the Armenians feel confidence in the integrity of our motives, and are so desirous of instruction, that we would always have a supply of pupils. Witness, for example, the school of Congregational Missionaries at Bèbèk, which maintains its existence, notwithstanding the great prejudice and hostility with which those Missionaries have to contend ; a prejudice and hostility excited unnecessarily by their injudicious course, and from which we would be free. I believe that we could obtain access to the pulpits of the Armenians and Syrians, (although no attempt has yet been made to do so,) but such labors could only be occasional, and the teaching from the pulpit might be entirely counteracted by the influence of the parochial clergy. We might, however, even find some of these who would be coadjutors with us ; but the higher ecclesiastics, again, might mar or interfere seriously with such labors ; and, even under the most favorable circumstances, the influence thus exerted would be limited and precarious ; and, as we could not expect, of course, to exert any parochial influence, mere occasional preaching, without a more intimate connection between pastor and people, would be a very uncertain mode of building up the spiritual temple of God. But if we were to establish a seminary, we would then look for support to the body of the people ; and such is their anxiety for instruction, that nothing would prevent our obtaining pupils, among whom we could sow the seed of Gospel truth. My private belief is, that an institution of our own Church would become popular with the Armenians and Syrians, and that we could also impart sound religious instruction. I have understood from the Missionaries of the Free Church of Scotland for the Jews in Constantinople, that the parents of the scholars in their schools, being convinced of the disinterested motives of the instructors, not only do not interfere with the religious instruction given, but by means of their children, have (in instances) been awakened to a lively interest in the study of the word of God. Now, at present, the influence of our own Church is considerable among these Armenians—who know of its existence—and they would gladly commit to us their children. We have been urged to establish seminaries, and I have understood from Bishop Southgate, that he has had offered to him, by

the Patriarch (of the Armenians,) the control of the education of youths destined for the Ministry. It is obvious, at a glance, how important an instrument of reformation this would prove, had we means to avail ourselves of it. But it must not be concealed, that to do so efficiently, we must be prepared for a very large expenditure of men and money. We must have able and energetic teachers, accustomed to the business of instruction; and means for the support of pupils, as well as for the preparation and publication of the necessary books. But great as is the influence which would be exerted by such seminaries for males, still more important do I regard the field open to us in female instruction. It is superfluous to dwell upon the momentous and incalculable influence of the mother in every clime and under every system of society. And so deep-rooted is the principle of filial reverence in the Eastern mind, that it is impossible to estimate too highly the results which, under God, would flow from a race of Eastern mothers capable of forming the character of their children upon a Christian model. It is well known that the character of the Oriental female is degraded by ignorance, and the narrow circle to which her means of improvement is confined. But it is not true, that her character is degraded by want of respect on the part of the males. The social system of the East tends, undoubtedly, to induce a contemptuous estimate of woman, because she is too much regarded as the mere minister of sensual gratification. But when she becomes a mother, she is an object of veneration to her children; and we must remember, also, that the Oriental estimate of woman is greatly and favorably modified among the Eastern Christians, by the influence of Christianity. If, then, there were Eastern mothers properly educated, so as to command respect, not only from their maternal position, but from their character and acquirements, they would, I am convinced, under God, exercise a more important influence towards Reformation than we can justly estimate. This conviction is deepened by the fact, that there are Eastern Christians fully aware of the importance of female education, and eagerly desirous of its introduction. I have heard, from Armenians, such remarks as these,—“We are now quite awake to the importance of education, and are doing all in our power to improve our schools. But it seems that we have commenced at the wrong end. Our efforts are altogether directed to the education of our boys. But when we consider that our women are to be mothers, and that the mother exercises the earliest and most important influence upon the character of the child, it appears evident that our first efforts should be directed towards female education. But we do not know how to go to work; the education of girls is a new thing to us, and we need assistance and direction in its conduct.”—Sentiments of such obvious truth are not remarkable in themselves, but they are creditable to the intelligence of those who can utter and appreciate them in a land like Turkey. The desire, too, for education, is very general among Armenian females of the better class; and, as they are highly intelligent and docile, a faithful teacher would find her labors amply rewarded.

In a Seminary, we should have our chapel, and preaching to the pupils,

which others also could attend, the services being public. This would be the most judicious mode of preaching; because if we had a chapel expressly for Eastern Christians, we would be suspected of intending to produce schism. A seminary chapel would be free from this suspicion, and gradually would become filled with a regular congregation, who would thus enjoy the privilege of sound religious instruction. I must, however, confine myself to remarks upon the *prospects* open to us, as the Bishop alone (upon the present constitution of the Mission,) can determine as to the best *mode*, and the *plan* of conducting labors. The *prospects* then of usefulness by education are encouraging in a very high degree; the *mode* and *plan* upon which education (and collateral labors,) ought to be conducted, is a topic upon which, I presume, the Bishop would decide, and give his own directions. Perhaps he will inform the Committee, on this topic, of the *what* and *how*, in specified details. And I do think, that the principles and plans (in all particulars,) upon which educational schemes are based and conducted, are always of the utmost importance.

With regard to the classes of Eastern citizens accessible to our labors, I would say that the Mohammedans are not. The condition of Turkey is one of the deepest interest; but as it would require an examination of its political position to illustrate this, I must pass it over with the single observation, that the present policy of the Turkish government being in the highest degree liberal, and the Sultan having most explicitly and remarkably expressed himself in favor of perfect religious toleration, the Missionary would perhaps find the field less encumbered with obstacles than it has ever been.

The Greeks, who form the most numerous body of the Christians subject to Turkey, present, in my estimation, an uninviting field of labor. You will understand why, by referring to the celebrated correspondence between the Non-Jurors and the Greek Ecclesiastical Authorities, and reflecting that the position of the Greek Church is identically the same now, which it then was. Their position towards other Churches may be partly understood from the significant fact, that were even an English Bishop to secede to their body, he could only be admitted by placing himself virtually in the position of a Heathen, in submitting to *rebaptization* at their hands. The Syrians are, as a nation, exceedingly ignorant, but would, I believe, gladly receive instruction could we establish a sufficient Missionary force in the East. Constantinople, however, is so important a station, and affords such facilities for operations even upon the interior, that if a Mission is maintained at all in Turkey, the principal force would be concentrated there. As the Syrians now have a representative and agent residing in Péra, it would be easy to direct, through him, native agents employed in the interior among his people. The representative of whom I speak, is a man whose character and efforts on behalf of his people deserve your attention and sympathy. He is a Bishop of the name of Yakoub. Feeling the necessity of his nation having an agent at the capital, he persuaded his Patriarch to appoint him such, and undertook the charge, relying for support upon the God who feeds the ravens. Some years ago he was in Russia, laboring to aid his people by pecuniary collections and other

efforts. He possessed a small amount of money, which was his own, and he receives a little, a very little, from the voluntary contributions of his poor and laborious people. He has long felt the necessity of diffusing information among his nation; but as, without help from abroad, he cannot establish efficient schools, he has determined, with true Christian philosophy, no less than Christian zeal, to commence by disseminating the word of God in a language understood by the people. He must have the press at command to effect this. But he is too poor to print in the ordinary way, by means of a publisher. With indefatigable exertion, he procured means in Russia to pay for the casting of a font of type; but the work was so badly executed, that the type was useless, and he was left so much the poorer by the loss of their cost. I must tell you, however, how he is established in Péra. In a narrow, unpleasant, little back street, is a rude, and humble, and uncomfortable house, consisting of two small stories, and containing only about three rooms altogether. As you enter the door, an old wooden frame meets your eye, which you might suppose to be some piece of useless lumber. You ascend the stairs, and find an empty sort of hall, and a small room almost destitute of furniture. On the floor is a small bit of old carpet, the gift of a friend, [I believe of Bishop Southgate.] On two sides of the chamber runs a low platform covered with the most ordinary cushions; and there is a little cupboard containing some books and a few simple articles. Such is the residence of Bishop Yakoub. With unwearied zeal, he at length procured, for a mere trifle, an old press, which, I believe, some printer in Constantinople had thrown aside as useless; went into debt for a font of type, the casting of which by a founder in the Capital, he himself superintended; procured some paper; learned by frequenting printing-offices how to set up type, and taught his imperfect knowledge of the art to a young deacon residing with him. With the assistance of this young man, and with such imperfect means, he commenced the laborious task of printing a little manual of prayers, or some small devotional work. The smallness of his press, and the want of sufficient type, compelled him to print but one page at a time; and then to break up and reset his type for another. His manual completed, he printed in the same manner selections from the New Testament, and an edition of the Psalms. All of these works are in the vernacular language of his nation. It now became necessary to bind his little books; and with equal ingenuity and economy, he hired, for a trifle, the journeyman of some binder to do a day's work for him at his house. Himself and his deacon observed closely how the binder wrought; and dismissing him after his day's work, the Bishop procured some paste, glue, and leather, and with his deacon, completed in a really neat manner the binding of his books. He then raised among his friends and people a small sum of money, and, loading his deacon with the books, commended him to the grace of God, and sent him forth to distribute them among the Syrians in the interior. Many will thus possess, for the first time, some portion of God's word in an accessible and intelligible form; and may we not earnestly believe that the God of that word will deign to give increase to this attempt, humble as it may be, to water a portion of His vineyard?

Besides these labors, the Bishop has procured the use of a small Armenian chapel, where he collects the scattered Syrians in Constantinople to worship, and to receive such instruction as he can give. He has also endeavored to collect their children for instruction ; has won by his devotedness the gift of a piece of ground, upon which he designs erecting a church and school ; and has partially succeeded in establishing a systematic plan of contribution from his people, according to their feeble means. He lives in poverty, in the simplest manner possible ; is thoroughly in earnest, and is one of the most child-like men in the world. Such is Bishop Yakoub, his residence and labors ; and that old wooden frame, is his unostentatious press. He is now earnestly desirous of establishing schools among his people, and could you have heard his warm and pathetic appeals for help, you would surely have rejoiced with me, that the munificence of some friend, who transmitted to me a hundred dollars for the cause of Christ, enabled us to gladden the heart of the simple-minded Bishop by making some substantial response to his affecting pleadings. A portion of the same offering of Christian love and benevolence was appropriated by Bishop Southgate to the partial support of a priest who had renounced his errors, been received into the communion of the English Church, instructed partly in our own Mission, and, when I last heard of him, was employing his undoubted abilities, and, we trust, humble and enlightened piety, in behalf of the pure Gospel, amidst the Christians in Mossoul. I regret to learn, that the whole body of Syrian Christians in that city, with their Bishop (Behnam, a proud and haughty and conceited man, with whom Missionaries could never get along, longer than they had money to bestow,) at their head, is in danger of going over to the Romanists. Their principal priest in that city seceded some time ago to the Papal Church. It is very probable that Bishop Yaboub will be the next Syrian Patriarch ; and with his desire to improve his people, and his perfect confidence in us, the prospects of accomplishing much good among the Syrians are encouraging, provided we properly embrace the opportunity open to us.

The Armenians present the most interesting, as well as the most promising field of labor. Their intelligence, their desire for instruction, the interest which they are exhibiting, and the efforts they are making for the improvement of education, the (limited) conviction which many of them possess of the corruptions of their Church and the necessity of reformation, are all encouraging. I believe, nevertheless, that on the other hand, there are great obstacles in their prejudices and ignorances to try the patience, faith and zeal, of the Missionary ; but I do not believe those obstacles to be insuperable. Every thing depends upon the principles, plans and mode of our operations. I believe that one or two superstitious practices have been forbidden by authority, from a conviction of their erroneousness ; and it may be interesting to you, even as a mere historical fact (indicating a spirit of inquiry and awakenedness,) to know, that the anathemas in their Liturgy against the Council of Chalcedon, (whose decisions, you remember, involved the question of the Monophysite error,) have been expunged. There is one fact, however, which may facilitate the work of the Missionary, and that is, that a conviction of the necessity

of making the Scriptures accessible to the people, has found its way even to the most inaccessible parts of the country. There was an Armenian Vartabed, for example, on a visit to Constantinople, from the mountains of Kurdistan. He was a wild-looking fellow, with all the independent, abrupt bearing of a free mountaineer. He had a version, not then completed, of part of the Gospels in Kurdish, which he applied to us to aid him in printing. Alas! we had not the means. But it was a most interesting fact to find such a man interested in such a work, which would carry at least the written Word to the rude and unapproachable inhabitants of that rugged country. We afterwards heard that he had got into some difficulty, on his journey back, with some of the ignorant and suspicious ecclesiastics in the interior, on account of his distributing tracts; but we subsequently learned that he had been extricated from his difficulties and proceeded without molestation. The bold and energetic character of a man from the mountains of Kurdistan, would render him an invaluable auxiliary in the cause of planting that Truth to which God can give an incalculable increase. To give you some idea of the sort of opportunities which we enjoyed in familiar intercourse with the Armenians, of preaching the Word, I will just mention that a young and highly intelligent Armenian friend, during a visit one morning to my study, asked me some questions respecting Justification; when, in the course of the interesting and earnest conversation which ensued, I drew forth, and actually preached to a deeply interested auditor, one of my sermons. Many such opportunities occur for planting a seed, the increase of which may safely be left in the hands of God. I ought to mention my belief, that the *standards of the Armenian Church, although needing reformation*, do not, *as far as I at present know*, impose such doctrinal errors as matters of faith upon the Laity, as to prevent a Christian man from continuing in communion with his Church, while rejecting the corruptions which time and ignorance have introduced into popular opinion and practice; and I think I may safely say, that I know individuals (rare instances, it is true,) who would never consent to the profession of such errors as, for instance, our own Church has condemned upon the clear testimony of the Word of God. You are aware that to our own household, including several natives, we preached in Turkish, and had a part of our services also in that language for their benefit; while occasional visitors to our chapel had also opportunities of hearing from the Bishop, in Turkish, an explanation of the English discourse. I believe that the reason why the Bishop did not give a *general* notice of, or invitation to our services, was because we had them not in Armenian, (not being yet prepared for it;) and also because under the existing state of things, it was deemed most judicious to avoid even the appearance of any desire to collect a congregation out of the members of the Armenian Church, or, in other words, to create a new schism.

The providence of God brought under our instruction an individual, who, I am sure, will be useful in the cause of Christ, should he live to receive more perfect knowledge of the Truth. He was a Chaldean deacon [of the name of George,] whose father was the principal man of the village of Hhosrôva, near Salmas, in Persia. He became through failure of crops,

and other unavoidable calamities, deeply indebted to Mussulman creditors, who exercised forbearance towards him upon condition that his son (the deacon) should visit the West, and endeavor to collect money in aid of his father. The deacon did so, and collected nearly enough in France to defray the debt; when he entrusted it to his Bishop, who defrauded him of the entire amount, and left him a beggar in a foreign land. Through the noble generosity of the Turkish Ambassador at Paris, he was enabled to get back to Turkey, when on his way through Constantinople fresh calamities befel him, and he fell in with us, and found a sort of asylum on our Mission premises. Meantime, his father was obliged to flee from Hhosrôva, and the creditors threatened to seize and sell the absent deacon's wife and children. He dared not return penniless to his country, and we could afford him but limited assistance. Finally, he obtained, after much suffering, grief, trouble, and misfortune, (which, we trust, were blessed to him,) a little sum and letters from us, with which he started for England, to appeal to the charity of that generous land. I have heard nothing of him since. But I have brought the case to your notice in order to tell you, that during his long connection with us, we had great reason to believe that God blessed to him the instruction which he received. He was severely tried; and I feared at times that he would sink utterly under his grief; but I never saw an instance of resignation to, and trust in God, more affectingly displayed than in this simple-minded, honest, and teachable man: and amidst all of his personal and domestic troubles, he still exhibited a great and Christian anxiety to return home and instruct his people to the best of his ability, in the Truths which he had found to comfort and sustain his own soul. I firmly believe that, with more and proper instruction, he would become one of those invaluable native coadjutors, (so indispensable to foreign missionary work,) to whose planting and watering we may trust that God would give an increase.

The reception, at this stage of my communication, of the queries proposed by the Committee, compels me to diverge from my plan, and to reply directly to your last communication. Suffer me, however, to suggest, that what I have already said, imperfect and unfinished as it is, proves that the field is not an uninteresting or unpromising one in itself; but only needs *definite, sound-principled, and energetic* operations to make it fruitful. It is reasonably to be presumed, that the Church having prevented all possibility of a diversity of view and plan and operation among missionaries in that field, by the appointment of a Bishop, possessed confidence in his fulfilling the objects of the Mission in the above-mentioned particulars.

Before replying *seriatim* to your queries, I should premise that the various departments of the Mission work were assigned by the Bishop to the members of the Mission in the following manner: He was himself to pursue the study of modern Greek; Rev. Mr. Taylor occupied himself with Arabic; and I was to undertake Armenian,—Turkish being the common language of us all for intercourse with the people; and thus labors on behalf of the Greeks would devolve exclusively upon the Bishop; on behalf of the Syrians and Armenians, upon Mr. Taylor and myself respectively, under the immediate direction of the Bishop.

Presuming that by reference to your copy of the Inquiries forwarded to me, you will be able to understand my replies without my here recopying each query, I proceed to answer :

1. With regard to the Greek Church.

(1.) That, as to the relation between the Patriarch and the Missionary Bishop, I am not sufficiently informed to state more, than that the Bishop has visited the Patriarch, and been received as visitors in the East usually are by Oriental Dignitaries.

(2.) As to the next query, I do not know what has been done on behalf of the Greek Church, as it was entirely beyond the sphere of my assigned labors.

(3.) I cannot even say whether efforts on behalf of that Church have been discontinued, or not. My private belief is, that it presents an almost inaccessible field.

(4.) I do not know of any official recognition of the Missionary Bishop as a Bishop, on the part of the Patriarch; but neither do I know of any expressed refusal by the latter to recognize the Episcopal character of the former.

2. The Syrian Church.

(5.) The Mission to the Syrians was not, when I left the East, considered as no longer to be prosecuted. On the contrary, labors on their behalf were considered a prominent object of Mr. Taylor's department, for which he was preparing himself. Recently, also, the Missionary Bishop has written to me, proposing that I should obtain two thousand dollars per annum, in order therewith to reside and support a college in Mossoul, where there is already a Priest (referred to by me in a preceding page of this communication,) in the employment of the Missionary Bishop. I do not believe that the proposed scheme of the Bishop could be carried out with only two thousand dollars. If the Bishop possessed sufficiently ample funds, he would assist the Syrians to organize schools, and to print books.

(6.) The relation existing between the Syrian Bishop, resident in Constantinople, and our Mission, is of the most friendly character; and I believe that Bishop Yakoub (the Syrian Bishop alluded to, see p. —, et seq. of this communication,) possesses perfect confidence in us, and would gladly attend to our suggestions, instructions, and any efforts our Mission might make on behalf of his people. From the character of the man, I believe that he would become a coadjutor with us, in any definite and energetic plans for the enlightenment of the Syrians.

(7.) The chief assistance rendered to the Syrians, within my knowledge, during my residence in Constantinople, was the money given Bishop Yakoub to aid him in getting out his books, and that money was part of a donation sent to me for benevolent purposes, from an anonymous friend in South Carolina; part of which also was devoted to the support of the Priest laboring among the Syrians (and others) in Mossoul, as I have already stated on page — of this communication.

(8.) I presume that the assistance mentioned in the preceding paragraph as rendered to the Bishop Yakoub and the Priest in Mossoul, may be called an effort, (feeble, indeed, though it be,) by the Mission, for the improve-

ment of the Syrian Church. I do not know what else may have been done by the Missionary Bishop in that behalf—[before, however, any of us went out, Mr. S. had, I think, reported the rescue of the Syrian Church from Popery;]—but I presume that he felt himself inadequate to undertake much, for want of funds, and from the loss of Mr. Taylor from that department. Before Mr. Taylor left, I believe that, together with Kas Michael, (the Priest now in Mossoul alluded to above,) he translated, for the information of the Syrians, a tract written by the Missionary Bishop, upon the “Anglican Church.”

3. The Armenian Church.

(9.) For the improvement of the Armenian Church, the Mission has had personal intercourse with the people; has published two tracts, to wit—Extracts from Nelson on Fasts and Festivals, and Bishop Seabury’s Sermon on Unity; has had translated—not yet published, I believe,—the Communion Service of the American Episcopal Church; and the tract by the Missionary Bishop, on the Anglican Church, (above alluded to,) has had the conduct of the Armenian translation of the Prayer-Book of the Church of England, (published at the expense of the English “Society for the Propagation of Christian Knowledge”;) and the Missionary Bishop has given counsel and advice, from time to time, to the Patriarch. How far personal intercourse may have been blessed by God to the benefit of individual souls, can only be known to Him, who, though Paul plant and Apollos water, alone can give the increase. My aunt and myself gave gratuitous board—and my aunt, instruction,—to two Armenian girls residing with us.

(10.) The relations between the Patriarch and the Mission were of the most amicable description. He fully recognized our ecclesiastical character,—regarded us as representing a Church of superior purity and enlightenment,—and was exceedingly desirous of our assistance. He frequently applied to the Missionary Bishop for advice and counsel.

(11.) With regard to the personal and official character of the Patriarch, I can only state my private and individual impressions, derived from some little intercourse personally, and such other sources of information as I could command; and I *believe* that he is an amiable, fine-spirited man, of a pious disposition, alive to the ignorance of his people, and sincerely desirous of improving and enlightening them, and of doing his duty honestly and conscientiously in the fear of God; and I moreover believe, that he exercises his powers, spiritual and temporal, towards his people, in a spirit of mercy, kindness, and paternal care. As to the degree of his religious enlightenment, I am not prepared to speak; but my belief is, that, (although I may be mistaken,—as who may not be, in estimate of character?—in the opinion with regard to the Patriarch which I have above expressed, yet,) if he has been represented otherwise, it must have been by persons who had no personal acquaintance with him, and who were deceived by unreliable sources of information.

(12.) The character of the Armenian population, as to intelligence, is highly favorable. Education is in a very backward condition; but they are doing all in their power to render it more general, and to raise its standard.

(13.) I believe that *intelligent* members of the Armenian Church would object to very little in our Prayer-Book. I am under the impression that the omission of Invocations to the Saints would *not* be objected to, [nor of pictures in our churches]; and that probably the chief objections would be to the insertion of "and the Son," in the famous passage in the Nicene Creed; and to the *expression*, "one person," in the second Article. I am inclined to think, however, that they would not regard our *doctrine* as heretical. There might also be some difference as to the canon of Scripture: they attributing a higher character than we allow to certain Apocryphal books. I think that the *mass* of the Armenians would rather regard our Prayer-Book as *defective*, than *positively* erroneous. Of course, "the grounds" upon which such objections would be made, having become facts of Ecclesiastical History, need not be here recapitulated.

II. As to means generally employed for Missionary Labor.

1. Translations.

(14.) Nelson's Preliminary Instructions,—some passages being omitted, which I cannot specify, not having the books by me; Bishop Seabury's Sermon on Unity,—with some slight omissions, thought to be rather local, *i. e.*, that they would not be understood out of America (or England); the American Communion Service, entire; the Missionary Bishop's Tract on the Anglican Church; and the English Prayer-Book,—some of the special Services, (as for 5th November, for example—the Act of Convocation after the Communion Service, omitted in some other of the S. P. C. K.'s translations of the Prayer-Book,) and perhaps some of the preliminary matter preceding the commencement of the Prayer-Book itself, being omitted;—constitute all of the translations, so far as I know, which the Mission has made.

(15.) As to the funds employed in publishing any of the above: I do not know what portion, if any, of the "Mission Funds," may have been employed. The translation of the English Prayer-Book is entirely at the cost of the S. P. C. K. The New-York P.-B. & T. Society, I believe, defrayed the expenses of Bishop Seabury's Sermon on Unity.

(16.) The opportunities possessed by the Mission for circulating these publications, are, giving them away, exposing them for sale at different native booksellers', and, more recently, in a room hired by the Missionary Bishop for the use of the press executing the translation of the English Prayer-Book, and also for a sort of depository, I believe.

(17.) I do not believe that, without efforts to that effect, any considerable portion of the Armenian population would feel much interest in such works; but I believe, that they can be extensively interested in reading, and in reading, too, upon religious topics.

(18.) No tracts have been published, to my knowledge, having direct reference to the errors and superstitions of the Armenian Church; but I think that some things in the tract from Nelson bear upon prevalent superstitions and errors.

(19.) The attention of the Bishop was specially directed to the modern Greek language; of Mr. Taylor, to Arabic; of myself, to ancient Armenian; and of all of us, to Turkish.

2. Education.

(20.) If we had requisite funds and teachers, we could establish as many schools as we pleased for Armenians and Syrians, to which also numerous pupils would be sent.

(21.) I believe that we could establish a seminary for theological students, which should be under our own control. Difficulties, I believe, would arise in course of time, if the instruction was based upon decidedly evangelical principles ; but I believe, nevertheless, that the institution could be maintained, by God's help, with the progress of light to be anticipated from decided and energetic labors.

(22.) Some influence, I think, could be exerted by our Mission in a theological school of the Armenians themselves ; but I should think it far preferable to have one of our own, under our own exclusive control. Because, in the former case, a change of rectors might embarrass us, or mar our labors entirely ; in the latter, we would have no interference, and, as I at present believe, a regular supply of pupils.

(23.) As to your next query, I really can give no reply, as the thing has never yet been attempted.

(24.) I should think that to organize an efficient establishment for theological and other education—male and female—on the footing of respectable seminaries in our own country,—that is to say, with accommodations for fifteen or twenty pupils, three or four teachers, two or three native assistants, and school apparatus, &c.—would cost about \$20,000 to establish it, and an annual expenditure of \$4000 or \$5000, to support it. A less extensive plan, which would still be efficient, in proportion to its capabilities, might be carried out by two teachers, at an expense of \$3000 or \$4000 a year, with an outlay, the first year, of some \$5000. I believe, also, that even a single Missionary, with native assistants, might effect very much, indeed, (although not support a college,) with an outlay, the first year, of \$3500, and a subsequent annual expenditure of \$2000 or \$2500.

3. Ministerial.

(25.) I believe, that, in our Missionary chapel, we might have regular congregations of Armenians, to whom we could regularly preach, as soon as we were masters of the language ; and that a Sunday school might be organized, although, as this has not been attempted, I am unable to say how successful it might prove. In personal intercourse, there is always opportunity of exercising the functions of the Sacred Ministry, as among ourselves at home ; and free from some of the difficulties here felt, as the Orientals will converse, without any false shame, upon religious subjects.

(26.) As to the next query, I respectfully submit that it can only be answered by the Missionary Bishop, who has sole direction of what is contemplated as the objects of the Mission's labors.

(27.) The services of the Mission chapel were certainly to the benefit of those Oriental Christians who were connected with our Mission ; they were not intended for the Easterns generally, for the reasons, as I believe, which I have stated on page —.

(28.) The next query is entirely involved in the one to which I have just replied.

(29.) As I have said why, so far as I know, the services of our chapel were not general, I can only add that I believe it was contemplated to make them so as soon as we could have them in Armenian, and the excitement with regard to the schism had subsided.

(30.) I do not know whether the services have ceased or not.

(31.) There must have been a mistake in the information given to the Committee on the next point. There was *one* Oriental Bishop, and several other Oriental Christians, at the (provisional) consecration of our chapel. The Bishop alluded to frequently attended our services; as did other Orientals occasionally.

III. Plans for Missionary Labor.

(32.) I regret that it is out of my power to reply to the query under this head. The Missionary Bishop alone can give any definite information respecting his plans. The other members of the Mission could have no plans beyond performing such work as was specially assigned them.

IV. As to relations between the Mission and the British Embassy.

(33.) *The Mission* can scarcely be said to have had any relations at all with the Embassy, except in so far as the Missionary Bishop may constitute the Mission. Neither Mr. Taylor nor myself had anything to do, nor were even personally acquainted with the English Ambassador; nor knew more respecting the Missionary Bishop's relations to him, than the Missionary Bishop himself told us of conversations or other communications with Sir Stratford Canning. I do not even know whether the Missionary Bishop had or had not any relations of any sort with the Hon. Mr. Wellesley, the Minister after Sir S. Canning left Péra.

(34.) With regard to the Rev. Dr. Bennett's funeral, I have *only heard* that Mr. Allen, missionary of the Free Church of Scotland, officiated. As to other funerals, I have heard nothing. My private *belief* is, without knowing any thing of the facts, that the British Minister would not be likely to invite Rev. Mr. Goodell to officiate. I do not know what the British Consul might have done; but I rather think that Dr. Bennett's own family would have made all the arrangements.

V. As to my reasons for leaving the Mission.

(35.) I had contemplated a visit to this country before receiving Mr. McCrady's letter; that only determined me to come without delay. I wished to consult with my friends respecting my continued connection with the Mission, as, in the judgment of many of them, I could be more usefully employed at home. While I feel better prepared for the Eastern than our home field, and think I would be more likely to be useful there than in parochial work, I should require to be entirely independent, so as to follow exclusively and without control, my own views and modes of operation; and therefore I do not feel it to be my duty to return to that field under the present constitution of the Mission.

(36.) As to the next query, I beg leave respectfully to refer the Committee to the general tenor of this communication for my views with regard to the prospect of a successful prosecution of missionary labor in the East; and to add, that I am not sufficiently acquainted with the plans of the Missionary Bishop *in detail*, to pass judgment upon their feasibility. In his ex-

pression of the *general* plan, that education, theological and other, male and female, is necessary, I most heartily concur.

As to the alleged persecution.

Although the ecclesiastical and national existence of the Oriental Christians is absolutely identical, yet, as they do not entirely govern themselves, but are amenable to a power diverse in its internal constitution from the Christian Nations or Churches subject to it, the loss of ecclesiastical rights and privileges does not make the Eastern Christian forfeit the protection and civil rights due to him from the supreme governing power. For there is this anomaly in the constitution of the Turkish Empire, that it consists of diverse nations not amalgamated into one people, but intermixed, and yet nationally distinct, and treated as conquered by the supreme power; so that while the Oriental Churches and Nations composing the subjects of the Sultan, (the ecclesiastical and national existence of each Church or Nation being identical,) possess as Churches, and consequently as nations, a separate organization and internal government of their own; they are nevertheless distinct from, and tributary to, the state, which, as Mohammedan, is of course entirely diverse from them all. Now, the state affords or guaranties certain civil rights to the individuals composing these Nations or Churches, which consequently they cannot lose by the action of a subordinate authority. Hence, although excommunication may subject a man to certain *social* inconveniences, and even sufferings, it cannot deprive him of *civil rights*. The natural effect of excommunication would be to cause a man's *nation* to withdraw their intercourse and patronage, and hence undoubtedly he might be subject to privations, similar to what a man in one of our communities might experience from a loss of credit or respectability. While I believe the excommunications of the Armenian Patriarch to have been injudicious and uncalled for, (although, in justice, it should be known that he considered himself as bound by the rules of his Church to inflict them,) it is my conviction that he has neither perpetrated or encouraged any act of persecution; that he has removed a Bishop for harshly treating the excommunicated; and that he has endeavored to alleviate the privations and sufferings to which the *social* effect of the excommunication subjected many individuals.

(37.) I do not believe, to the best of my knowledge, that the *Armenian Church* [in authoritative standards,] (whatever may be the case among the mass of the people, from ignorance, and the effect of surrounding corruption,) holds erroneous doctrine on the subject of Justification; or holds Transubstantiation. Intercession to the extent of "ora pro nobis," is made to the Virgin and other Saints. The Armenian Church, as far as I know, does not impose as doctrine the adoration or worship of Saints, Images, or Pictures. I know Armenians who abhor such things, yet remain in communion with their Church, without practising them; although the practice is fearfully prevalent among the ignorant mass. I believe that the *Armenian Church* holds seven Sacraments, and practises prayer for the dead. I do not know her doctrine as to the authority of the Fathers, but I do not

believe that she holds the view stated in your query, or regards other than the Bible as the rule of Faith.

(38.) My sincere opinion is, that the Patriarch never put forth, nor would have sanctioned, the creed alluded to; because, from what I know of him, personally, it is contrary to his views, feelings, and belief; and because, had it emanated from the Patriarchate, I think, from my acquaintance with persons who must then have known of it, and would not have concealed its origin, I must have learned the fact. Those who attributed it to the Patriarch, I cannot but think were deceived by second-hand and unreliable authority.

(40.) I know nothing, personally, of the persons alluded to; and I should think the Patriarch's affirmation ought to be as good as theirs to persons in this country—equally ignorant personally of both parties.

(41.) I know nothing of the sufferings alluded to; but my conviction is, that there was no persecution, as the term is universally understood.

(42.) On the supposition that the allegations in the petition were slanders, the slanderers would not have been punished by the State for slandering, unless the slandered party had endeavored to procure their punishment; which, I feel very sure, he did not.

I have thus endeavored to give, without partiality or prejudice, an honest reply to your queries. Some of my answers, I am aware, must be unsatisfactory; but, as your queries are intended for the Missionary Bishop himself, as well as for other members of the Mission, I have presumed that there are points upon which you scarcely expected much information would be given, except by the Missionary Bishop himself.

I beg leave, however, to transcribe here an extract from a letter dated April 25th, (1847,) which I received not long ago from Bishop Southgate, and which will put the Committee in possession of his plans, as far as I am myself informed of them.

“—— Since you left, several things of importance have occurred. First, I have had a letter from Bishop Behnam, of Mossoul, proposing to go to America and England, to obtain funds for schools and aid for their poor. I have written to advise him not to come: first, on account of the great expense; secondly, because you are in America, and can do his work as well as he, considering that he knows no English. I have told him, that I would write to you upon the subject. The question now is, Shall we have a strong Mission in Mossoul? Kas Michael is there, a faithful man and a noble Christian. He is appointed Vicar to the Nestorian Patriarch, and has the whole care of his people in Mossoul while the Patriarch goes to the mountains to look after his scattered flock, as I suppose. Kas Michael is residing in his house. Mr. Rassam, the Consul, writes me most urgently in behalf of the Syrians; says they are poor, and their poverty makes them an easier prey to the Romanists. He thinks something should be done immediately for them. Bishop Behnam has expressed a wish to Kas Michael, to have clergymen of our Church there, but fears the imputation of becoming ‘English,’ which unhappily means, in these parts, something like ‘infidel,’ an interpretation most diligently inculcated by the Papists. Mr. Rassam says, that Bishop Behnam, himself,

has been driven, by the necessities of his people, to think of the same thing—becoming a Romanist—but the Bishop makes no allusion to it, and his letter certainly does not look like it. Kas Botros thinks it cannot be true. You know the Romanists, in their Missions here, merge, as much as possible, their differences with the Orientals, until they get them into their hands, and then gradually instruct them. This has been a great temptation to many. Mr. Rassam thinks the whole Syrian Church in these parts will be lost, if some one does not interfere soon, and, for my own part, after watching the progress of events for years, I have no doubt of it. The crisis has evidently come, and now there is no one to meet it, besides ourselves. There is not a Protestant Missionary in the field, and none are at all likely to go, if we neglect it. I put it, therefore, to you, whether you think you can come back and occupy it. If so, your best plan would be, to make it the burden of your work in America. It will require two men and about a thousand dollars per annum of funds, to establish the work. Kas Michael is on the ground. He is supported by the funds sent to me. You would be his associate, and have the direction of the Mission. You would require to secure for it \$2000, to pay your salary and supply funds for work. Living in Mossoul is not, I think, one half of what it is in Constantinople. Every thing is cheap, and rents, so burdensome here, are almost nothing there. You can establish a college and support it decently, with a small number of select pupils, for \$1000. If you could bring some contributions, informal, of course, and aside from Missionary funds, for the relief of the extreme poverty of many of the people, it would be an act of Christian charity; this, however, is aside from the main plan. Another work is that of Kas Botros, who arrived here on the 16th, and is now a member of this Mission. I think his field must be Syria, where he was born and trained. He is a very superior man, especially in every thing pertaining to the Romish controversy, able, mercurial in his temperament, but withal possessing good judgment and a very correct sense of what is proper, a man of a somewhat higher style of character than Kas Michael, having been trained in a different school. I think with either of them you would be contented, but Kas Michael would perhaps have your preference. I propose now to keep Kas Botros here for a year, to learn English and obtain some further training in some things. I hope that, after that, he may go to Aleppo or Mt. Lebanon. He is fearless in controversy, and would meet hosts of adversaries without quailing. His knowledge of Scripture is remarkable. So also is Kas Michael's, but Kas Botros excels him as a scholar. Both are valuable men, and noble-hearted Christians. Both are real acquisitions to the Mission. I have now told you all my plans for the Arabs. With regard to Constantinople, I hope soon to be located where I can open a school, or lay the foundation of what I have long been wishing for. The Patriarch has just requested me to take under my charge a very promising boy. The Patriarch, by the way, has gained a great triumph since you left. He has completely overcome his enemies and is now stronger than ever. He was sustained by the Porte, who ordered his enemies, two principal bankers," [this is entirely disconnected from the 'Protestants' and their affair,] "to go and make

their peace with him. They had been plotting two months to overthrow him. He is now very firm, so far as you can say that of anything in Turkey. He is now free to act much more as he pleases, and his pleasure, I have no doubt, is for the best advancement of his nation. I find myself obliged to close this letter here, by the arrival of the Post-hour. I am sorry not to add more, especially about Constantinople; but if you find anything in this that will be of interest to friends in Charleston, &c., you can use it as you think best, and if you care to do so, publish it."

I have been compelled to write in the most hurried manner, from the pressure of other engagements; and I must here conclude, with the expression of the sincerest respect and Christian affection to every member of the Committee individually.

J. W. MILES.

The following letter from Bishop Southgate, accompanied his reports to the Board of Missions and the General Convention :

Constantinople, August 26th, 1847.

The Rev. P. P. Irving, Secretary and General Agent :

Rev. and Dear Sir,—

I received your letter of July 14th just as I was sitting down to write my Reports to General Convention and the Board of Missions. Having no time to answer it besides writing those reports, and this being the last Post that can reach America before the meeting of Convention, I thought my best way was to have reference to your inquiries as much as possible in writing my reports, and send them to you to read before the meeting of Convention. You will find most of your inquiries, and I trust the most important, answered in these documents, and the rest I will endeavor to send you an answer to by next Post, which may possibly reach you before Convention *closes*. This is the best that I can do. I should have been glad to have given you separate and full answers, but your letter has only been here five days, and one of those was Sunday; and I have written my two reports in this time, besides attending to necessary Mission duty. You will see that I could not do more, and this is the last hour that I have before Post.

With regard to Dr. Bennett, you will find a separate letter, which please read and copy, if you desire, and send *enclosed with the sealed letter* to Mr. Coxé, to whom it belongs, and who will doubtless publish it.

The reports will you have the goodness to deliver, after using, to the proper persons; that for the Convention should go, I *suppose*, to the Secretary of the House of Bishops, and that to the Board, to Mr. Van Pelt. But you will doubtless know how to dispose of them.

* * * * *

Yours faithfully, with sincere respect and love,

H. SOUTHGATE.

Letter from the Rev. John West, Agent of the Foreign Committee for the Northern District.

New-York, October 17th, 1847.

The Rev. P. P. Irving, Secretary, &c. :

Dear Sir,—

The particulars of my labors, as Special Agent, have been communicated to you, by letter, at the close of my several journeyings; and a summary of these labors, prior to the late annual meeting of the Board, was prepared at your request for the use of that body. I beg leave to refer to that report for information prior to the late annual meeting; and I now proceed to a statement of my labors since that time. Of the fifteen weeks that have since elapsed, I have spent thirteen in the active and laborious prosecution of my Agency. My labors have been distributed among six of the States included in the Northern Agency. Twenty-six parishes and five associations and conventions have been visited, in which I delivered thirty sermons and addresses. I have also visited and addressed several Sunday Schools; and have generally succeeded in securing a pledge of one or more scholarships. On these occasions the general subject of Foreign Missions has been presented, in most cases without asking a collection; only two congregational collections, amounting to about \$150, having been taken. A considerable number of other clergymen and parishes have been visited on days of the week, when no opportunity was afforded for public services. The greater portion of my time, on week-days, has been employed in visiting and collecting funds from individuals. The amount thus secured is *two thousand four hundred and ten dollars*. Of this sum *sixteen hundred and fifty dollars* have been paid into the Treasury; and the remainder, which is to be paid through the Missionary Boards of the Churches, to which the donors respectively belong, will be realized during the current year. This amount of collections exhibits an average of more than one hundred and fifty dollars per week. The amount of travel during this term has been four thousand two hundred and seventy-nine miles. The season of the year, during which these labors have been rendered, has greatly aggravated the difficulties of individual collections, and has made the active duties of the Agency more than usually oppressive.

But the true amount and value of this Agency, restricted, as it very properly is, by the instructions of the Committee, cannot be measured by the foregoing immediate results.

The agent has been prohibited from asking special collections in those congregations whose rectors have established a systematic plan of Missionary offerings; and this, within the limits of the Northern Agency, has become the general and almost universal practice. The *leading object* contemplated by the Committee, in appointing a Special Agency, is to diffuse information on the subject of the Missionary enterprise, and of the necessities of the Board, and also to awaken and nourish a becoming zeal in propagating the Gospel throughout the world. How far your agent has been successful in accomplishing this chief object of his appointment, it is

not within either his means or his province to attempt a report. He will only say, that his private visits and public instructions have been received with a degree of cordiality and favor far beyond his anticipations. He can bear a willing and thankful testimony to the harmony of views which have been expressed by the great mass of clergymen and laymen, in regard to *the fundamental principles of the Foreign Missionary enterprise*. The Missionary spirit, most manifestly, is deeply seated in the hearts of Churchmen ; and there will be found, I doubt not, so soon as we become of one mind in counsel, liberal hands, as well as willing hearts, in carrying forward this great and sacred enterprise. I will only add, that your Agent, while he has been compensated for the severe toils and sacrifices incident to the office, by not even a necessary maintenance for his family, has been consoled by the conviction that his labors have contributed, in some measure, to the Saviour's glory, in the strengthening of the Church at home, and in the spread of the Gospel among the perishing Heathen.

Very respectfully,

JOHN WEST,
Special Agent.

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